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STUDIES IN CHRISTIAN PSYCHOLOGY

WITH

A CRITICAL ANALYSIS OF CHILDREN'S RELIGIOUS CONCEPTS

A Thesis

Presented to

the Faculty of the Department of Religious Education

Asbury Theological Seminary

In Partial Fulfillment

of the Requirements for the Degree

Master of Religious Education

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by

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August, 1952

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CHAPTER I

INTRODUCTION

I. THE PROBLEM

Statement of the problem. This study (1) attempts to appraise children's religious concepts as these are treated in the literature of the child's religious experience; (2) discusses the psychology of the child at different age levels as background for teaching religious concepts; and (3) draws attention to the Christian teacher's responsibility in the area of child evangelism.

Importance of the study. Teachers in secular schools have been very much concerned about the total personality of children with whom they deal, so far as personality is defined by academic psychologists. The child's physical, mental, social, and emotional traits are checked and he is guided by experts in the development of these traits, but his spiritual development is neglected. Educational experts have had much to say about the child's physical age, his mental age, his social age, and his emotional age, but nothing has been said by these experts about the child's spiritual age.

It seems evident that the majority of teachers in secular schools have failed to appreciate the value of Christian love in the integration of one's personality. This study is concerned with the development of the whole child

from the standpoint of an education that is essentially Christian.

Importance of spiritual values. The significance of the spiritual in the training of the child is well expressed by Ligon:

> Give the child the firm belief that there are great spiritual principles, which if discovered would solve the problems of personality and of society. Develop in him a dominant desire to discover these principles. Teach him to believe that whatever happens is in accordance with these laws, and that if he can discover them, he can prevent evil and achieve great happiness for himself and all mankind. Let him make this vision the completely dominating purpose of his life. This is what is implied in Jesus' teaching on experimental faith. Observe that all of these are habits of thinking, not objective behavior.[1]

Spiritual values for secular schools are defined in terms of community functions. These include cooperation, self-denial, self-sacrifice, generosity, and loyalty.

> So we re-emphasize the happy coincidence that there is spiritual value in community and that participation in community is the chief avenue to a learning, understanding, and possession of spiritual values. These conclusions perhaps give further meaning to the fact that spiritual values are themselves usually the idealization of the way community structure functions. All this points to the grave importance of defining the limits of community widely enough to include the teaching of spiritual values in the public schools.[2]

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[1] Ernest M. Ligon, The Psychology of Christian Personality (New York: The Macmillan Company, 1937), pp. 361,362.

[2] John S. Brubacher, The Public Schools and Spiritual Values (New York: Harper and Brothers Publishers, 1944), pp. 18, 19, 20, 21, 27.

But the spiritual values recommended by Brubacher, it would seem, are expected to function entirely outside the framework of New Testament Christianity. Modern progressive education leaders have generally identified themselves with the doctrines of liberal-minded theologians: "'Liberal' influence is today deeply intrenched in America, and must be reckoned with as a strong factor in the future."[3] Philosophers, theologians, and educators who recognize Jesus as no more than an historical character are considered theologically as liberal-minded in this study. Murch, for instance, who insists that the doctrine of the historical Jesus destroys the concept of His deity, deals with Christ primarily as a human being.[4] It is the firm conviction of the writer of this thesis that Jesus is not only the Son of Man, but also the sinless Son of God, and that any system of education not built on this foundation is inadequate. Since in Christ and in Him only are to be found the highest values in life, inculcation of these values into the heart and mind of the child constitutes the soundest approach in the building of human personality and in the preparation of future citizens.

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[3] Ibid., p. 89.

[4] James Deforest Murch, Christian Education and the Local Church (Cincinnati, The Standard Publishing Company, 1943), p. 89.

Limitations of the study. The primary interest of this study is the elementary school child. The writer found it difficult, however, to hold her discussion of the subject to the age levels that make up this group. This was due to the generalized treatment of religious concepts in the available literature.

As the term is used in this study, elementary school children include grades one, two, three, four, five, and six, as classified in secular schools. As designated by church schools, children of the first three grades (ages six, seven, and eight) are included in the Primary Department; children of grades four, five, and six, (ages nine, ten, and eleven) are included in the Junior Department.[5]

II. DEFINITION OF TERMS USED

Critical analysis. As the terms are used in this study, a critical analysis means a careful examination of the merits of religious literature, or a careful study of religious concepts of children as revealed by their responses to religious situations.

Adaptation. The Winston Dictionary defines adaptation as "the act of adjusting or conforming; the state of being

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5 Ibid., pp. 293 and 302.

modified or fitted; that which is modified or made to conform."[6]

Religion. Religion is, according to Webster's dictionary,"the outward act or form by which men indicate recognition of a god or gods to whom obedience and honor are due." The religious person desires help, security, and consolation from a power outside of himself. Religion always includes the elements of belief and practice. The Protestant Christian regards the God of Creation as the Source of all help; he accepts salvation by God's grace through faith as an act of the Holy Spirit; and he accepts the Bible as the inspired Word of God.

Religious literature. Religious literature in evangelism, as the term is used in this study, is that type of literature that makes a contribution to the study of the Bible with the chief objective of teaching people how to become efficient Christian workers. Protestant evangelism regards the Bible as the core curriculum of religious literature.

Religious concepts. The dictionar· defines a concept as a mental impression of an object; a general idea of a class of objects.

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6 The Winston Dictionary (Philadelphia: The John C. Winston Company, 1909).

Whitehouse admits that it is difficult to define a concept, but her illustration of the child's concept of God is in keeping with the psychology of the child's growing concept as he acquires knowledge through experience. Her interpretation of the child's concept of God is suggested in the following remarks:

> Before the child becomes a junior he should have discovered through receiving answers to his questions and through accepting and acting upon them, that God is loving and good and that he expects love and goodness from us; that he is the creator of this world and the giver of good gifts; that he is still actively at work....His love includes every one, and he expects us to help others to know of his love. He is glad to have us seek fellowship with him in prayer and worship, and he is always ready to help us to live at our best.
>
> In the older child all these beginnings form the undergirding of a growing concept of God....All these and many other facts about God come through answers to the child's own questions and from reading Christ's teachings about God.[7]

The psychological phases of religious concepts of children of different age levels are treated more fully in a subsequent chapter.

Ability of children. The psychological term for ability, as used in this study, means achievement as the result of experience. The child with a mental age of six, for instance, has the mental ability to do average school work in the first grade. Experimental evidence indicates that a mental age of six or more is required for first grade

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[7] Elizabeth S. Whitehouse, The Children We Teach (Philadelphia: The Judson Press, 1950), pp. 155 and 157.

work in school.

Age concepts. Chronological age means the child's age in terms of years of life; his mental age means his mental development compared with that of the average child. If the child is normal, his chronological age (C.A.) and his mental age (M.A.) are numerically equal and his I.Q. is 100. A child with a C.A. of four and a M.A. of six has an I.Q. of 150. The mental age is of course the more sure measure of ability.

Evangelism in teaching. Broadly speaking, the Christian teacher is an evangelist. The commission Jesus gave His disciples was as follows, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."[8]

The task of evangelism, as treated in this study, means more than leading lost souls to Christ. Hannan has said,

> The gospel is a law of the survival of the fittest, but it makes men fit to survive, and it sees to it that those who are made fit do survive. It is real transformation of humanity; that is its great missionary motive. The missionary does not seek the soul of the non-Christian alone, but he also aims to create better schools, industries, homes, and other advantages. His object is to make a whole new man out of every man, and to make a new world in which the new man is to live and serve....The ministry of the early Christians was preaching and healing. Paul's ministry was of the most practical sort.[9]

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[8] Matthew 28:19,20

[9] F. Watson Hannan, Evangelism (New York: The Metho- 1921), p. 15.

Teachers of religious concepts. Teachers of religious concepts may include parents, or friends, or teachers of church schools, or teachers of Christian schools, or teachers of secular schools, or ministers, or any person who may have influence over children, either directly or indirectly. It is assumed in this study that Christians are inclined to teach Christian concepts, and that worldly people are inclined to teach worldly concepts.

Child evangelism. Child evangelism relates in this study to the evangelism of children of the elementary grades.

It is imperative here to consider Christ's method of dealing with people. Cooper has this to say concerning Jesus' methods of personal soul winning:

> Of the forty-three evangelistic references, about twenty-five refer to personal work with individuals by Jesus; twelve refer to public work of Jesus without the individual being personally interviewed; about five refer to neither public nor personal evangelism. Of the twenty-five instances of private method, most record conversions; of the twelve instances of public mass approach, most record no conversions.... Most of Jesus' preaching was an educational presentation of His Gospel truths. Behind His Evangelism was authoritative teaching....Most great men were potentially great before twelve years of age. The vital battles of life that control the habits of after years are fought in the first few years of life. Ingersoll said that it was the first eight years of his life that made him an infidel. Polycarp was converted at nine years of age, and Jonathan Edwards at seven years, and Isaac Watts at nine, and Drummond at nine, and Bishop McCabe at eight....Some of our modern discoveries were very real to some leaders many years ago. That it is

> easier to save a child than a prodigal was realized by men like Spurgeon, who received over two thousand children into the membership of his church and never knew of one who was disciplined afterward. ...Spurgeon said: "I will say broadly that I have more confidence in the spiritual life of the children that I have received into this church than I have in the spiritual condition of the adults thus received. ...Some children of ten and twelve have had a deeper spiritual experience than some persons of fifty."... Godly children should be in the church. Such children at the age of ten or twelve should be gathered with the children of God. They must see the loving Saviour and give themselves to Him. They must be converted to Christ.[10]

In this connection, Gage made a survey of the officers and teachers in thirty-four Sunday schools, and he found that sixty per cent were converted and had joined the church before their thirteenth birthday. He reported a record of a Sunday school in Massachusetts of 1,339 decisions of which 78 per cent were between the ages of ten and sixteen.[11]

Liberal doctrines on child evangelism. Liberal doctrines on child evangelism are such doctrines as oppose the essential doctrines of the Bible on salvation. On the topic "Growing Up as Christians", Cartwright expresses his views in terms of this unbiblical liberal theology:

> Unfortunately the Christian world has for centuries had to labor under the burden of a theological conception of childhood which has greatly complicated the work of child evangelism, and at times even to the point of tragedy. It was held that all children come into the world under the curse of inherited sin and hence are inherently and helplessly evil in nature and must continue so until relieved from the curse by

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[10]Raymond W. Cooper, Modern Evangelism (New York: Fleming H. Revell Company, 1929), pp. 25,26,141,142,143.

[11]Albert H. Gage, Evangelism of Youth (Philadelphia: The Judson Press, 1922), pp. 11,12.

> a special act of God known as rebirth or conversion. Jonathan Edwards, saint that he was, yet held that if children were not born again, they were no better than vipers....In more recent times, however, a much more wholesome attitude toward childhood and youth has developed. Even humanitarian interests have demanded a modification of this type of theology and modern psychology has for the most part come to assume the innocence of childhood. This changed conception has significant implications for the evangelism of the earlier ages. Children, as Horace Bushnell once put it, ought "to grow up as Christians and never know themselves to be otherwise." This is the underlying assumption of the present-day system of graded lessons, and is the beginning point in child evangelism.[12]

Criteria of faith in evangelism. The criteria of faith in evangelism, as the terms are used in this thesis, are in harmony with the statement of faith as published by the National Association of Evangelicals. Bible-believing Christians of all denominations accept these criteria without reservation:

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a Godly life.

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12 Lin D. Cartwright, Evangelism for Today (St. Louis: The Bethany Press, 1934), pp. 61,62.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.[13]

The remaining chapters of this thesis concern themselves with these topics: Chapter II is an appraisal of the literature on the subject; Chapter III deals with the psychology of children at various age levels; Chapter IV discusses the teaching of religious concepts; and Chapter V contains a summary and conclusions.

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13 National Association of Evangelicals (Chicago: Alexander Press, 1950), pp. 2,3.

CHAPTER II

APPRAISAL OF LITERATURE ON THE SUBJECT

I. PSYCHOLOGICAL STUDY OF RELIGION

Historical survey. If one will review the history of psychology, he will find that the description of human experience and behavior is one of the oldest of all studies. The odes and legends of ancient China, Japan, India, Israel, and Greece relate events in which the ancestors dared to suffer and achieve. "As these literatures unfold they reveal emotions and desires, ideas and ideals that constitute the inner side of behavior. Much of this lore is permeated with religious attitude."[1]

It seems evident that the psychological data of religion are as old as human history. Johnson suggests that if psychology is the systematic description and critical analysis of human behavior, it appears very early on the human scene. He has said:

> We have found descriptions of human behavior at the dawn of recorded history. As these descriptions become more systematic and critical, the pioneer is well begun....The ancient Hindu psychologists developed a remarkable science for analyzing religious experience. Vedanta thinkers explored the mystical rise of superconsciousness. Sankhya followers defined the powers

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[1] Paul E. Johnson, Psychology of Religion, (New York: Abingdon-Press, 1945), p. 16.

> of the individual soul as related to the organs of sense and motion. They formulated psychological problems clearly and analyzed processes with subtle understanding. They also invented yoga exercises for mental control and religious concentration.[2]

Gautama Buddha (563-483 B.C.) conducted experiments testing the typical methods of holy men, pursuing rigorous self-discipline and fasting, and finally reached a solution similar to that of Freud in its premise that the cause of suffering is desire, but he differed from Freud in the conclusion that desire should be repressed.[3]

Socrates (470-399 B.C.) is referred to as the critical spirit in Greece. For example, he rejected the traditional gods of his people and found his deity in conscience, which for him constituted a spirit that guides from within and sustains one in life and death.[4]

Christian thinkers have advanced the psychological understanding of religion. With Jesus the heart of religion is the inner spirit, and He:

> Constantly turns from the external and formal to desires and motives, affections and thoughts that become the decisive issues of life. Murder begins in anger, adultery stems from lust, profanity from irreverence and insincerity, enmity from selfishness and hatred.[5]

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[2] Ibid., p. 17.
[3] Ibid., pp. 17, 18.
[4] Ibid., p. 18.
[5] Ibid., p. 18.

Psychological contributions to theology are associated with pioneers in this field, such as Jonathan Edwards (1703-58) and Friedrich Schleiermacher (1768-1834).

> Schleiermacher is generally considered the pioneer in revolting against the rationalism of philosophers and stressing religious experience as the feeling of absolute dependence. But in Boston, July 8, 1731, Edwards preached on "God Glorified in Man's Dependence," thirty-seven years before Schleiermacher was born. Elsewhere he argues the insufficiency of reason in religious revelation.[6]

Religious experience became of major interest to psychologists toward the end of the nineteenth century. Religious conversion of adolescence was studied by G. Stanley Hall in 1881. W. H. Burnham, A. H. Daniels, J. H. Leuba, E. H. Lancaster, and E. D. Starbuck investigated the traits of conversion experiences in a series of articles appearing in the nineties. Pioneer books on this subject were: E. D. Starbuck, The Psychology of Religion (1899); G. A. Coe, The Spiritual Life (1900); William James, The Varieties of Religious Experience (1902).[7]

Points of view. Historically speaking, psychology has been defined as the science of the soul; science of consciousness; science of the mind; and finally, the science of behavior. Johnson defined psychology as the science of

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[6] Ibid., pp. 18, 19.

[7] G. A. Coe, The History of Psychology of Religion (Chicago: University of Chicago Press, 1916), pp. 1, 2.

mind as late as 1945, and he suggests three ways of looking at mind, namely, subjective, objective, and synoptic. The subjective view studies mind from within by what is known as the introspective method; that is, one examines his own conscious experience. The structural psychologists, such as Locke and Hume, analyzed the mental contents into sensations and images. Dynamic psychologists of whom William James is an example, have described the stream of consciousness. Thorndike and Woodworth described psychology in terms of stimulus-response, and John B. Watson introduced what is generally recognized as behavior psychology. The psychoanalytic work of Freud employed dream analysis, free association, and symbolism to explore the urges and complexes beneath the surface of consciousness. Jung, Adler, Rank, and others have broadened the investigations of subconscious processes for diagnosis and treatment of personality disorders.[8]

The majority of modern psychologists have very little patience with introspection as a reliable method of studying psychological data. Titchener, the expert pioneer in introspection, has made no worthy contribution to the psychology of religion. In his introduction to Gestalt psychology, Garrett made the following comments on points of view:

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[8] Johnson, op. cit., pp. 20-21.

> The point of view and method of interpretation represented under the name Gestalt psychology, had its rise in Germany as recently as 1912. Max Wertheimer is generally credited with being the founder of the movement in Germany, but Kurt Koffka, formerly of the University of Giessen, and Wolfgang Kohler and Kurt Lewin, formerly of Berlin, through academic appointments in this country have become the principal champions of the Gestalt viewpoint in America....Gestalt psychology is not in agreement with either of the following viewpoints: "The psychologist, says Titchener," seeks, first of all, to analyze mental experience (consciousness) into its simplest components." "The rule, or measuring rod, which the behaviorist puts in front of him," says Watson, "always is: Can I describe this bit of behavior I see in terms of stimulus and response?" To both of these programs, Gestalt psychologists stand strongly opposed. It is bad psychology, they say, to contend that the complex behavior of men or of animals can be explained genetically as an accumulation of specific S-R bonds--the so-called "bundle hypothesis." And it is equally invalid, they hold, to apply strict analysis to complex sensory data with the expectation of finding some fundamental psychological "atom" out of which experience is built. To the Gestalt psychologist sensory elements appear only after careful and somewhat "unnatural" introspection. The real data of experience are organized and extended wholes, never mosaics; we do not encounter specific elements either in consciousness or in behavior. And so instead of the world being to the infant "a big, blooming, buzzing confusion" (William James) from which here and there bits must be laboriously picked out and tied together by the process of association, even for the very young child, there is--according to this view--a certain degree of orderly arrangement in sensory data to which he may respond without previous learning. Later on adults react not to specific stimuli but to a pattern or total organization of objects around them.[9]

Hormic psychology (McDougall) describes behavior as a purposive seeking of goals. Instincts, as McDougall called

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[9] Henry E. Garrett, Great Experiments in Psychology (New York: D. Appleton-Century Company, 1941), pp. 207,208.

them, impulses, and dispositions are urging life toward the realization of some end anticipated by the individual. Johnson insists that dynamic psychology is moving beyond instinct and stimulus-response to purpose and goal-tensions. Johnson insists that dynamic, interpersonal psychology is synoptic in viewing whole persons as interacting with other persons in a social environment. "It is dynamic in seeking the personal and social goal-tensions that motivate behavior. Every person is in dynamic interaction within and without. Religious behavior is social co-operation, human and divine, to attain value goals."[10]

Data and methods. The pioneer work of general psychology, experimental psychology, genetic and educational psychology, social psychology, abnormal psychology, applied psychology, mental hygiene and therapy, child psychology, adolescent psychology, mental testing and other related subjects have made contributions to the study of religion. The data of psychology of religion have been drawn from various psychological investigations, as well as from religious sources. According to Johnson, psychology has used three methods of investigation: the subjective method; the objective method; and the synoptic method.[11]

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10 Johnson, op. cit., pp. 22-23.
11 Ibid., pp. 23-28.

The subjective method. Subjective methods include biographies and autobiographies of men and women who have made contributions to the cause of religion. The experiences of such men as Augustine, Wesley, Fox, Jeremy Taylor, are instances in point. William James' book, "The Varieties of Religious Experience 1902), is an excellent example of biographies of this nature. James was fond of expressing the opinions, as he termed them, of people who claimed to have had religious experiences, but his pragmatic philosophy had no place for the supernatural in Christianity.

The questionnaire method consists of a list of questions on data for people to answer. Although this method has had wide use among religious investigators, it is too subjective to have much scientific value. This method was used almost entirely by G. S. Hall, E.D. Starbuck in his The Psychology of Religion (1899), and likewise by Coe, Pratt, Leube, Clark, and others.

Psychometric techniques are far more reliable than the questionnaire method, but the early work of Binet and Simon (1908) in France was largely an outgrowth of the questionnaire method. Mental testing of recent time (1952) may well find a place in objective measurements. Rating scales of personality and character traits are still too subjective to have high reliability, but intelligence tests have high reliability as measures of prediction for school work, and for leadership in religious work. Standardized tests and

scales have been developed for practically all school subjects, but too little has been done with these techniques in the psychology of religion. There is a fundamental need of standardized tests on the Bible, and religious education.[12]

The objective method. According to Johnson the classified objective studies of religion include:

> Archaeological, which has uncovered a vast amount of information about the ancient manifestations of religion....Egyptian tombs and buried cities of the Near East have opened amazing treasures of inscriptions, statues, pictorial and architectural designs, hymns, prayers, etc.; anthropological studies have investigated the religious customs of primitive culture; experimental methods have proved useful in many fields of science. Psychologists have devised ways of measuring physiological reactions and sense discrimination, but they turn to testing and statistical methods to discover the mental traits of personality.[13]

Brightman has this to say concerning the anthropological studies:

> Is religion the child of magic? Are the gods heroic myths or emblems of tribal unity? Are beliefs in the soul and immortality by-products of ghosts and dreams? Is sex the root of all religion? Is interest in God a manifestation of the father complex? It is well to avoid the fallacy of primitivism, claiming that origin determines value, and falling into the pit where high religion is nothing more than low.[14]

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12 Ibid., pp. 23-25.
13 Ibid., pp. 25-27.
14 E. S. Brightman, A Philosophy of Religion, (New York: Prentice Hall, 1940), pp. 37-39.

The experimental method of studying religion has been concerned chiefly with the Freudian technique of association, and closely related methods. Coe experimented with hypnosis in connection with the questionnaire,[15] and William James and Benjamon Blood were interested in "anaesthetic revelations", in which they traced similarities between the sensations and hallucinations produced by drugs and those observed in religious ecstasy.[16]

The synoptic method of studying religion includes the historical method, and with this method data are employed relating to archaeology and anthropology in tracing literary documents of sacral meaning. Social and religious surveys of various types of religion constitute an important phase of the synoptic method. Systematic observations and interpretations are essential to any phase of the synoptic method.

Johnson insists that the psychology of religion "cannot rest content in any knowledge short of the most thoroughgoing investigation....Interpretation must walk step by step with observation from fact to principles."[17]

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[15] G. A. Coe, The Spiritual Life (New York: Methodist Book Concern, 1900), pp. 104-50.

[16] William James, The Varieties of Religious Experience (New York: Longmans, Green and Company, 1902), pp. 387-91.

[17] Johnson, op. cit., p. 28.

Writers on religion have found it very difficult, if not impossible, to give a definition general enough to include all types of religion or cults. Efforts have been made to classify definitions of religion by the chief aspect indicated. Leuba classified them in three groups as emphasizing the intellectual, emotional, or volitional aspect.[18]

Psychological conditions of belief. Johnson associates religious belief with the sociological environment of the child. Religious beliefs as other beliefs, Johnson insists, are developed as the result of the child's association with other people. The behavior of other people suggests deeds and words for children to imitate. Psychologically speaking, one tends to do and feel, think, believe, and act as others do. "If the wisest and best believe, there is qualitative as well as quantitative sanction, and we tend to believe on the authority of prestige as well as numbers."[19]

"Customs are largely social habits that become incorporated into the life of individuals who practice them. Each generation starts in believing what its predecessors believed and faith once thoroughly grounded is not easily disturbed."[20]

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18 J. H. Leuba, A Psychological Study of Religion (New York: The Macmillan Company, 1912), pp. 339-60.

19 Johnson, op. cit., pp. 167-68.

20 J. B. Pratt, The Religious Consciousness (New York: The Macmillan Company, 1920), p. 85

One's faith in religious customs and habits is influenced greatly by his environment. Jersild presents psychological factors involved in the development of religious beliefs of children. Among other things he said:

> All children in a culture such as ours are influenced to some degree by religious practices, ideas, and beliefs, whether or not parents give them religious instruction in the home or send them to church. As Conklin has pointed out, religion plays a large part in the lives of most people in one way or another. The tendency of children is to accept, rather than to reject, what they hear and read, especially if it ties in with their own desires and interests, and as long as they meet with no direct contradictions. Parents who do not provide religious instruction sometimes discover that a child through his conversation with others and his reading has accepted many religious beliefs, and occasionally a child whose parents disavow religion may even acquire the habit of praying quite regularly for a time.[21]

As has been observed, the two chief elements in religion are belief and practice. Hurlock comments on the psychological factors of the environment relating to religion:

> Religion is a product of the child's environment and is developed partly by the example set by parents, as in the case of church-going and grace at meals, and partly by direct, formal religious instruction in the home, Sunday school, or church. Of the two elements of religion, belief and practice, major emphasis is placed on the latter. To the little child, religion is ritual. He learns to pray at home and later learns the ritual of the faith of his parents through Sunday school or church attendance.[22]

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[21] A. T. Jersild, Child Psychology, (New York: Prentice-Hall, 1947), p. 459.

[22] Elizabeth B. Hurlock, Child Development (New York: McGraw-Hill Book Company, 1950), p. 473.

Jesus, the greatest of all Psychologists, had much to say about one's ability and one's faith to believe in Him. He said that "all things are possible to him that believeth."[23]

II. PSYCHOLOGICAL THEORIES OF RELIGIOUS EXPERIENCE

Concepts of conversion. In his Psychology of Religious Experience", Ames seems to feel that psychology has a definite answer to what is meant by conversion. The following statements give his views on the topic:

> In no respect is there greater agreement among the psychologists of religion than in this: that the methods and many conversions of revivals are essentially the methods and effects of hypnotism....The subject may feel himself held in spite of himself to the ideas and acts presented....He is urged to surrender his will, to trust, to have faith, and these are precisely the attitudes and moods which facilitate hypnotism. As Professor Coe says: "The striking psychic manifestations which reach their climax among us in emotional revivals, camp-meetings, and negro services have a direct relation to certain states of an essentially hypnotic and hallucinatory kind."
>
> Psychologically, the defects of the conversion experience may be stated in terms of the limitations of hypnotic control. It does not present intelligent and rational grounds of action. Conversion is made to turn upon "a sense of," but it does not develop the realization of sin in a large way....In religion, as in medicine, it becomes increaingly apparent that the great need is prevention through normal activity and development, and, therefore, "salvation by education" rather than by conversion.[24]

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[23] Mark 9:23.

[24] E. S. Ames, The Psychology of Religious Experience (New York: Houghton Mifflin Company, 1910), pp. 271-272.

According to Hickman, conversion means turning around and changing the course of life. Thus one may turn in many directions, as from irreligion to religion, or from one religion to another, or from religion to no religion. Hickman contends that a new birth is a major change in life, whether sudden and dramatic or quiet and inconspicuous. "In general use, however, conversion may be either gradual or sudden, if it results in a major change of life."[25]

Johnson seems to associate social expectation with particular types of conversion. He makes the following comments:

> There are styles of conversion, as there are of worship and theology. A theology of crisis produces experiences of crisis. If a man is convicted of original sin and total depravity, if he is taught to fear the terrors of an angry God, fiery hell, and eternal damnation from the burning, his conversion is likely to be as dramatic as a brand plucked from the burning. Puritan theology may be seen vividly at work in the revivals and conversions of John Bunyan, David Brainerd, and Jonathan Edwards, taking men by storm and sweeping them into the mass movements of that time. Evangelical denominations have stressed the emotional crisis more than Catholic, Lutheran, and Anglican churches, which seek by confirmation to approve the gradual growth of religious education. Yet in the twentieth century these evangelical churches have emphasized education and continuous growth more than they did in the last century, when revivals and camp meetings were the popular style.[26]

Of interest is the following table which Johnson furnishes from previous studies on the ages of conversion:

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25 F. S. Hickman, Introduction to the Psychology of Religion (New York: The Abingdon Press, 1926), pp. 215-220.

26 Johnson, op. cit., p. 99.

AGE OF CONVERSION [27]

Studies	Date	Number of Cases	Average Age
Starbuck	1899	1,265	16.4
Coe	1900	1,784	16.4
Hall	1904	4,054	16.6
Athearn	1922	6,194	14.6
Clark	1929	2,174	12.7

The data in the table indicate a decline in the average age of conversion from 1922 to 1929; that is, the average age was reduced from 14.6 in 1922 to 12.7 in 1929. If the average of 12.7 for conversion in 1929 represents a central tendency of a normal curve, the median and the mean would be numerically equal. This means that fifty per cent of the cases would fall below the age of 12.7. The average is a poor measure for the central tendency of these data, since nothing is said about the range in ages of conversion.

In summarizing the data of Starbuck, Coe, Hall, and others, Ames suggests that "all agree that between ten and twenty religious awakening occurs in far the largest number. Before and after that period the number is relatively small."[28]

Jung interprets conversion as a tendency to change from introversion to extroversion; Adler, a change from inferiority to superiority; Hall, as a process of socializa-

[27] Ibid., p. 100.
[28] Ames, op. cit., pp. 215-216.

tion, which expands the range of activities and values; Starbuck, an organization of life about a new center; and William James "finds a shifting of hot spots in consciousness as emotional excitement alters."[29]

The evangelical teachers of Christian education insist that people of all ages need a personal Saviour. Eavey's interpretation of true conversion is made clear:

> A very prevalent emphasis in religious education today considers man as inherently good. He needs, therefore, only the right kind of instruction to make him what he ought to be. Give the little child from birth onward, exponents of this view say, correct moral and religious teaching and he will grow up into sainthood in a natural way. Any person who thinks seriously for even a short time will realize that no human being can develop in any given direction or line without teaching, but no one who engages in straight, unbiased thinking will admit that any kind of mere teaching, however perfect it may be in content or in method, is sufficient in and of itself to eradicate the evil of man's nature.[30]

Concepts of social gospel. The two most significant movements of Christianity during the twentieth century have been missions and the social gospel. Johnson associates the social gospel with protestant liberalism, as is evident from the following statements;

> The social gospel in liberal protestantism has almost forgotten the church in its zeal to apply Christian principles to the relations of men and to transform the entire social order. The social

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[29] Johnson, op. cit., p. 105.

[30] C. B. Eavey, Principles of Teaching for Christian Teachers (Grand Rapids, Mich.: Zondervan Publishing House, 1940), p. 11.

> gospel and liberalism have been over-optimistic in assuming that men are reasonable enough to adopt the Golden Rule in business and politics when it is presented to them as the true solution. Christian principles if and when practiced, might correct most of the social ills that afflict us. Sound ethical principles have been enacted into legislation, and hopefully adopted as social reforms that ought to succeed. And yet human nature has failed time and again to live up to approved ideals, succumbing to temptation or inertia and letting reforms collapse for want of adequate support....The church has a social philosophy which affirms the value of every person, and the pattern of brotherhood; a social ethics arising from the Hebrew law and prophets; a social service that has issued in charity and relief of poverty; and a social psychology.... All men sin because it is their nature to be tempted to evil.[31]

Shackford has linked up Christianity with the needs of society:

> When a person, or when society, comes face to face with a real problem in life, Christian education must concern itself with doing something about it....Those who engage in this search for the better way have entered upon the quest of the Kingdom of God, and we may be very sure that the growth of personality and Christian character will take place in those who pursue this high adventure.[32]

If the socialized gospel means a so-called gospel without Christ, it does not harmonize with the evangelical criteria of this thesis.

Ames contends that religion is the consciousness of the highest social values, and that these highest social values appear to embody more or less idealized expressions

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[31] Johnson, op. cit., pp. 265-67.

[32] J. W. Shackford, Education in the Christian Religion (Nashville: Cokesbury Press, 1931), pp. 181,183.

of the most elemental and urgent life impulses. "By development in religion," according to Ames, "is meant that change and movement by which the social interests become larger, more inclusive, elaborate, and refined."[33]

Concepts of sin. Sin is a religious problem regardless of the various concepts of psychologists and others. Sin is distinctly antu-religious conduct, according to Wieman.

> Not all offenses are sins, nor all sins public offenses. Any selfish, immoral, or criminal act may be a sin, but not for social, moral, or legal reasons. To those who believe in a God of moral law, a sin is any act or attitude that violates the law of God.[34]

Johnson seems to associate his concept of sin with conventional society, for according to his interpretation "whatever we think about sin is a product of experience and reality."[35]

Sin with William James' philosophy of religion seems to serve as a motive for one's conversion. He said, "In a majority of cases, indeed, the sin almost exclusively engrosses the attention, so that conversion is 'a process of struggling away from sin rather than of striving towards righteousness.'"[36]

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[33] Ames, op. cit., pp. 168-169.
[34] H. N. and R. W. Wieman, Normative Psychology of Religion (New York: Thomas Y. Crowell Company, 1935), p. 148.
[35] Johnson, op. cit., p. 214.
[36] William James, op. cit., p. 209.

Rousseau taught that there is no sin resident in the individual, and that reason alone teaches one to know good and evil. Pestalozzi contended that all human problems can be solved by universal education based on a study of human nature.[37]

The criteria of faith as set forth by the National Association of Evangelicals are the standards by which all doctrine on religion are measured in this study. The fourth article of faith in these criteria is as follows: "We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential."[38]

Eavey's concept of sin is in agreement with that set forth by the Association:

> The fact of sin is painfully real in human life. Christianity is a religion of redemption....Religious education which omits an understanding of the fact and meaning of sin, and of the means of recovery from sin actually committed, is untrue to the Christian gospel....There is a vast difference between "Knowing about sin" and being conscious of the fact that "I am a sinner." It is necessary for effective Christian teaching that the meaning of sin be brought into the present experience of every unregenerated pupil. The experience of conversion is the work of the Holy Spirit.[39]

Psychology of prayer. Prayer, according to William

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[37] E. D. Murch, Christian Education and the Local Church (Cincinnati: The Standard Publishing Company, 1943), p. 98

[38] National Association of Evangelicals (Chicago: Alexander Press, 1950), pp. 2,3.

[39] Eavey, op. cit., pp. 169-170.

James, is religion in action. "Natural religion," said James, "is not properly religion. It cuts man off from prayer. It leaves him and God in mutual remoteness.... At bottom this pretended religion is only a philosophy."[40]

Prayer, according to Ames, justifies more than anything else the intellectual view of religion.[41]

Some of Johnson's statements on prayer are as follows:

> Prayer is the natural language of religious experience. Prayer is as natural as conversation. No psychology of prayer can overlook needs, for every prayer comes to focus upon a need. Human prayers follow human needs....The more urgent the need and the less adequate we feel, the surer we are to pray. Prayer is then the conscious experience of harmony and co-operation with a Creator of Values.[42]

The evangelical view of prayer is well expressed in Murch's comments on prayer, namely: "Souls cannot be won without prayer. One mighty reason why the apostolic church was such a great soul winning church was its power in prayer."[43]

Ligon insists that the psychological problem of prayer relates to a mental life as the result of prayer; that the objective reality of God is a vital philosophical question; that one's belief in a personal God is conditioned on one's need of a God for his mental health. He does not associate

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40 William James, op. cit., pp. 464-65.
41 Ames, op. cit., p. 134.
42 Johnson, op. cit., pp. 112-116.
43 Murch, op. cit., p. 365.

one's spiritual health with a God-answering prayer concept.[44]

III. PSYCHOLOGICAL EXPERIMENTS ON RELIGION AND THE RELIGIOUS CONCEPTS OF CHILDREN

Matthews' study of the Lord's Prayer. M. Taylor Matthews' study of the Lord's prayer, as given by Delilah T. White, was based on 200 papers from the schools of a small eastern city in which the 200 students in the seventh, eighth, and ninth grades were required to repeat the prayer each day.

> The purpose of the writer was to ascertain the per cent of comprehended reproductions of the prayer. For purposes of grading, the composition was broken up into thirteen idea phrases. Each paper was read through, and each phrase written by the student was scored either right or wrong as the scorer believed the child to have interpreted it. Misspelled words were not counted. Only parts reproduced were marked....
>
> The lowest figures are found for the phrase containing the word, "hallowed". No more than half the children in the seventh grade knew what they were saying at this point in the prayer.
>
> The simple phrase, "thy will be done", seemed to give the children a great deal of trouble, a very common misinterpretation being, "thou will be done." One youngster got it this way, "I will be dumb." One girl in the eighth grade ended her petition thus, "But deliver us from evil, from dyings, kingdoms and the glory." A boy gave it as "Helled be thy name"; another "Hell we'll be thy name."

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[44] E. M. Ligon, The Psychology of Christian Personality (New York: The Macmillan Company, 1937), p. 152.

> The results of this test prove that this form of religious education has very little value.[45]

Experiment on the development of religious concepts. White reports Dr. Theodore Voss' investigation of 120 children, five to fourteen years of age.

> He took six boys and six girls from each class at school and grouped them very good, fair, and poor. He held a conference with each child for one and a half hours, and every word was taken down literally. The informal conversation covered such subjects as God, heaven, death, angels and immortality....
>
> Boys do not get an idea of God until the second year of school, but they come to school with ideas of the devil, angels, heaven, dying, praying, Christmas, Easter, etc. At the end of the first year they get the idea of Jesus, hell, resurrection, sin, belief, piety, preaching, baptism, going to heaven, blessing, prayer, all knowing. At the end of the third year, they know about forgiveness, all powerfulness; at the end of the fourth year, mercifulness and repentance; at the end of the fifth year, temptation and immortality; fifth and sixth year, idea of salvation, goodness and conversion.... At the end of the eighth year, only two children had the idea of omnipresence....Only four-fifths of the boys at ten and girls at nine give answers with any advanced understanding of religion.[46]

Dr. Voss observes that girls develop faster than do boys at certain periods, but he says nothing about the mental ages of the children. Of course we know that the average child eight years old has a mental age of eight,

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[45] Delilah T. White, "A Critical Analysis and Summary of the Literature on Children's Religion and Religious Concepts" (M. A. Thesis, University of Cincinnati. Cincinnati: University of Cincinnati), pp. 46-51.

[46] Ibid., pp. 56-59.

while a superior child of the same age may have a mental age of 12 or even more, and the inferior a mental age of 6 or less.

Yet another study is reported by White. This one has to do with the relationship of ideas of God and conduct.

> In 1943 Dr. Willis Mathias did some research to discover what relationship, if any, there is between ideas of God and conduct. To this end a population of American community life, was selected. There were 270 cases (nothing is said about the ages) for whom comparable conduct and God-idea scores were available.
>
> A test was constructed (reliability of .765) on the basis of a preliminary investigation of ideas of God as held by boys and girls in these categories, namely, all powerful, dependence, fear, impersonal, justice, love, mystery, no God. The sampling of subjects in this study is representative of various nationalities, creeds, color, and a wide range of economic and social strata, and the number is sufficient.
>
> Since all the factors of conduct (except one) correlate with the composite idea of God test, we know that ideas of God and conduct have a common background in the child. Thus, when the child is given religious training, the teacher can feel assured that his conduct will be influenced (let us hope favorably).[47]

Thinking in childhood. In 1928 William Kilpatrick made a study of how children think. His study was designed to determine the ways by which children have been taught to think. He was particularly concerned with children's thinking on religious topics.

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[47] Ibid., pp. 84-87.

Kilkpatrick asks the following questions:

> Shall I teach my child to think what I think? Have I the right to do so? If yes, what I think now or what I thought at his age? If no, should I then teach him to think rather than what to think? If yes, can I manage it? Can I from infancy have him do his own thinking....If we do not indoctrinate, what hope have we that our children will believe certain things essential to a religious outlook, and without this religious outlook what basis have we for an adequate moral character?[48]

Kilkpatrick insists that his study involves both ethical and psychological problems.

> Thinking in any full true sense is the process of finding the best way of meeting a novel situation. Thinking that merely repeats past conclusions ceases to be thinking and becomes instead automatic conduct.
>
> We are forced thus to put morals on an intelligent and why basis, or run the risk that the rising generations will have no morals at all. The why must be so seen and so accepted that it can hold fast amid change. Mere habits, however good, will not suffice.[49]

Kilpatrick concludes his discussion with the statement:

> With the general spirit of inquiry abroad in the world, it seems the height of folly to attempt to found the morals of our children on a basis that will not stand the test of inquiry. Whether this be the authority either of God or the Bible, what shall we teach about God or the Bible? The inherent psychology of the Bible is extraordinarily true, but much of its history and most of its science is not true. We cannot teach the God of orthodoxy....What about teaching religion? Religion will increasingly base itself not on the authority of book or church, but on the spirit,

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[48] William Kilpatrick, Thinking in Childhood and Youth, Religious Education, 1928, pp. 132-140.

[49] Ibid.

> the way it works when we try it. If so, it behooves all who believe in spiritual values to found them on the rock of experience and not on the sands of tradition.[50]

Inadequate experimental evidence on psychology of religion. The experimental studies included in this phase of this study are suggestive of the need of better controlled experiments. The data which have been reported on experimental studies of religion are too poorly organized to justify scientific conclusions. Experiments should be more clearly described with reference to the reliability of data and the scientific methods of interpreting data.

Studies of honesty by Hartshorne and May. Henry E. Garrett made the following comments on these studies:

> This is one of the most careful and detailed studies of a personality dimension. Hartshorne and May set out to discover what variables accompany or perhaps determine honest behavior; and whether a general trait or honesty may be said to exist. Is an "honest man" generally honest, or is he honest simply in the rather restricted areas in which we observe him?
>
> Several thousand children mostly in grades 5 to 8 constituted the experimental sample. Test situations in which cheating or deceptive behavior could take place were devised and set up in the classroom, in the athletic field, and in "parlor" games--i.e., out of school social situations. In the classroom, tests of arithmetic, word knowledge, reading, and spelling among others were administered under close supervision, and under "dishonest" conditions, that is, under conditions in which cheating could readily take place. Children were sometimes allowed to correct their own test papers (the scores under honest

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50 Ibid.

> conditions first having been recorded without the child's knowledge); and again, having determined the "honest maximum" for a test, scores above this level were taken as prima facie evidence of deception....
>
> Hartshorne's and May's study yielded many interesting results. Older children cheated more than younger; emotionally unstable more than normal; retarded children more than unretarded. There was a high correlation between honest behavior and intelligence and between honesty and social and economic status. Attendance at Sunday school and religious instruction had little influence upon honesty when socioeconomic factors were ruled out. The morale of the classrooms was important. Under some teachers practically none of the children cheated; under other teachers practically all of them cheated....
>
> Hartshorne and May concluded that there is no general trait of honesty. This is perhaps their most important single conclusion and it has far reaching implications....The best training in honest behavior that the teacher can provide is the cultivation of specific honest habits--teaching the ideal of honesty is of little value. Hartshorne's and May's conclusion has been criticized on several counts. It is a well recognized fact that children do not have the same standards of honesty as adults and that they are not motivated by the same considerations.[51]

Although Garrett does not agree fully with the psychology of specific traits, the majority of psychologists accept this principle in all phases of learning. The reaction hypothesis, as taught by Thorndike, Gates, and others simply stated is as follows:

> All forms of human behavior, whether muscular activities, such as those of grasping, striking, or speaking; glandular activities, such as the secretion of tears, saliva....or mental activities are reactions to definite stimulation.[52]

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51 Henry E. Garrett, Great Experiments in Psychology (New York: D. Appleton-Century Company, 1941), pp. 115-118.

52 A. I. Gates, Psychology for Students of Education (New York: The Macmillan Company, 1924), pp. 23-24.

IV. STUDIES OF CHILDREN'S RELIGION AS REVEALED BY BOOKS ON PSYCHOLOGY AND BOOKS ON RELIGION

Rousseau's religion in reason. As has been indicated, Rousseau held that there is no sin in man, and that reason alone teaches one to know good and evil.

> Rousseau would leave prepubescent years to nature and these primal hereditary impulsions and allow the fundamental traits of savagery their fling till twelve. Biological psychology finds many and cogent reasons to confirm this view if only a proper environment could be provided.[53]

G. S. Hall's attitude toward prayer is expressed in the following statements:

> Prayer psychologically considered does not presuppose invocation or any special concept of any being to whom the prayer is addressed, so that an agnostic or atheist can truly pray. "O God, if there is a God, save my soul, if I have a soul," is a real prayer.[54]

Jesus said, "And all things whatsoever ye shall ask in prayer, believing, ye shall receive."[55] "But without faith it is impossible to please him: for he that cometh to God must believe that he is..."[56]

Pioneers in the psychology of religion. Among the

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[53] G. S. Hall, Youth, Its Education, Regimen, and Hygiene (New York: D. Appleton and Company, 1928), p. 2.

[54] G. S. Hall, Jesus, the Christ, in the Light of Psychology (New York: D. Appleton and Company, 1923), p. 496.

[55] Matthew 21:22.

[56] Hebrews 11:6.

pioneer authors of books on the psychology of religion were E. D. Starbuck, The Psychology of Religion, 1899; J. B. Pratt, The Psychology of Relgious Belief, 1907; E. S. Ames, The Psychology of Religious Experience, 1910; J. H. Leuba, A Psychological Study of Religion, 1912; and G. A. Coe, The Psychology of Religion, 1916.

Reference has already been made to G. S. Hall's book, Jesus, The Christ, in the Light of Psychology, which was published in 1923. Although a philosophical treatment of the subject, William James' book, The Varieties of Religious Experience, 1902, deserves a place among the books on religion.[57]

Starbuck's Psychology of Religion, which is a purely empirical study, begins with problems of conversion.

> What types of experience are most prevalent in conversion? Starbuck, in 1899, found the most prominent preconversion experiences to be depression and pensive sadness, calling on God, restless anxiety and uncertainty, sense of sin, loss of sleep or appetite, feeling of estrangement from God, desire for a better life.[58]

Starbuck, Coe, Pratt, Leuba, Clark, and others have used questionnaires in securing their date.[59]

Pratt has made a definite distinction between subjective and objective worship. "Objective worship," said Pratt, "aims to affect or communicate with the Deity; subjective worship

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57 Johnson, op. cit., pp. 273-279.
58 Ibid., pp. 99-100.
59 Ibid., p. 24.

seeks to influence the worshiper."[60]

Ames seems to rule God out in his Psychology of Religious Experience. The following statements are exact quotations from his book:

> All attempts to inculcate ideas of divine omnipotence, omniscience, and ubiquity inevitably result in confusion and literalism. The mind can only operate on the basis of its experience, and when that is limited all objects are determined and limited accordingly.[61]

Ames likewise said:

> Modern psychology denies to the mature individual the possession of a soul in the sense of a substantial and static entity within him, and only accepts the term reluctantly when it is made synonymous with person or agent. It is therefore still less defensible to think of the infant as possessing a soul.[62]

J. H. Leuba's investigations seem to justify the conclusion that scientists tend more to disbelief than to belief in God.[63]

G. A. Coe associates the results of conversions in revivals with hypnotic influences.[64]

Paul E. Johnson's Psychology of Religion (1945) is one of the best available books, if not the best, on a clear interpretation of the psychological literature on religion. His interpretations have been quoted freely in this study.[65]

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60 Ibid., p. 155
61 E. S. Ames, op. cit., p. 202.
62 Ibid., p. 198.
63 Johnson, op. cit., p. 181.
64 E. S. Ames, op. cit., p. 272.
65 Johnson, op. cit., p. 7.

William James expressed pity for Bunyan in his religious struggles, for James said:

> Tolstoy's preoccupations were largely objective, for the purpose and meaning of life in general was what troubled him; but poor Bunyan's troubles were over the condition of his own personal self. He was a typical case of the psychopathic temperament, sensitive of conscience to a diseased degree, beset by doubts, fears, and insistent ideas, and a victim of verbal automatisms, both motor and sensory. These were usually texts of Scripture which, sometimes damnatory and sometimes favorable, would come in a half hallucinatory form as if they were voices, and fasten on his mind and buffet it between them like a shuttlecock. Added to this were a fearful melancholy, self-contempt and despair.[66]

James said:

> Professor Leube is undoubtedly right in contending that the conceptual belief about Christ's work, although so often efficacious and antecedent, is really accessory and non-essential, and that the joyous conviction can also come by far other channels than this conception. It is to the joyous conviction itself, the assurance that all is well with one, that he would give the name of faith par excellence.[67]

Johnson insists that extravagant claims that a mysterious sub-consciousness is the savior or the denier of religion are discounted by sober judgment. "Psychologists today are more cautious than Wm. James, who saw the subconscious as the open door where God approaches man in mystical experiences, or Freudians who disposed of God as nothing but the irrational projection of a father complex."[68]

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66 James, op. cit., p. 157.
67 James, op. cit., pp. 246-247.
68 Johnson, op. cit., p. 202.

Luella Cole's book entitled Psychology of Adolescence is used widely in Christian colleges, notwithstanding the fact that she is opposed to Christianity in any form. In speaking of religion, she said:

> There are many reasons why intense conflicts over religious matters no longer appear among more than a fourth of all the intelligent young people in America. Present day adolescents have been brought up on science. They acquire a materialistic and naturalistic outlook during childhood years. Many have had no religious training whatever; they may have gone to church and Sunday school, but the content of the latter consisted of Bible stories plus a little ethical training, while the sermons in church concerned themselves primarily with social evils.[69]

Luella Cole feels that education has achieved wonderful results in changing the concepts of religion in children. She writes, "There has been in modern times an almost total escape from the fear of hell after death....The adolescent of today is far more concerned with doing other people good in this world than he is with saving his soul in the next."[70]

G. Stanley Hall's psychology relating to child evangelism is absolutely unsound, so far as New Testament Christianity is concerned. Hall did not believe that a child should be urged to accept Christ as his personal Savior before the age of puberty. He contended that adolescence is a period in which development of every sort is rapid and constant; that is, it takes place almost over night so that

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[69] Luella Cole, Psychology of Adolescence (New York: Farrar and Rinehart Publishers, 1938), p. 167.

[70] Loc. cit.

a child today may be an adult tomorrow. It is generally recognized now that adolescent development is a gradual process.

In referring to children, Hall said:

> Change of heart before pubescent years, there are several scientific reasons for thinking, means precocity and forcing....So, by the forcing method we deprecate, the soul is given just enough religious stimulus to act as an inoculation against deeper and more serious interest later.[71]

Pierre Bovet, author of The Child's Religion, has made a contribution to child evangelism. Although some of his theories may be open for question, there are many good points in his book.

Bovet stresses personal factors of the child, such as the emotions of fear and love. He said:

> When we endeavor to formulate the child's ideas of his father and mother, we find them to include the divine attributes of classical theology: omnipotence, omniscience and moral perfection. Daily experience proves the perfection which the child attributes to his parents to be illusory....As the religion of the parent totters and falls in the tumult of the intellectual crisis of early childhood, there dawns for the child the religion of the heavenly Father.[72]

Bovet indicates in his book that the religious sentiment of the child is transferred from filial love. God for children, according to Bovet, is not so much a man as a big

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[71] Hall, op. cit., pp. 362-363.

[72] Pierre Bovet, The Child's Religion (New York: E. P. Dutton and Company, 1928)

infant. One little boy of eight said: "God is a gentleman working in the sky for his master." Another little boy said, "When you die, your skeleton goes to the museum, and the soul and the skin go to heaven." A boy of eight years interpreted the Zaccheus story of the Bible as follows: "Zaccheus, hurry up and come down; you will tear your trousers."[73]

In her book, Child Life and Religion, Isle Forest has indicated her interest in our answering the child's questions relating to God and to such a question as "Who made children?" This author feels that our present education is one-sided, and neglectful of the inner life. She opposes the practice of teaching children to believe in Santa Claus, for such teaches the child false conceptions. In referring to the Santa Claus story, she says: "At best, the story is looked upon in later years as an amusing yarn. At worst, it is thought of as a deliberate deception, the discovery of which is attended by pain...."

Isle Forest believes that the child's inheritance includes no specific religious instinct, but that he is born with certain tendencies such as submission, love of the true, the good and the beautiful, which under proper nurture will develop religiously. This author says, "The outcome of religious education which many of us are at present

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[73] Bovet, op. cit., pp. 3-97.

most anxious to stress is the active, Christian character, showing itself in doing good to others for Christ's sake."[74]

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[74] Isle Forest, Child Life and Religion (New York: Richard R. Smith, Inc., 1930), pp. 1-133.

CHAPTER III

PSYCHOLOGY OF CHILDREN OF DIFFERENT AGE LEVELS

I. COMMON EMOTIONAL PATTERNS OF CHILDREN

1. Fear. Fear is one of the most frequently experienced of childhood emotions. Its effects on the general well being of the child are so harmful that parents and teachers are very much concerned about this form of emotional experience. The majority of fears are learned reactions. It is very important to know what children fear, and the characteristics of fear stimulated and fear response patterns.

A number of experimental studies have been made to discover what children fear. Watson (1925) showed babies a variety of animals in his experiments, and succeeded in conditioning them to be afraid of animals. The only native stimuli to fear, Watson contended, were loud, harsh noises or situations involving loss of support.

Pratt (1945) studied the fears of rural children, ages four to fifteen years. Of the fears listed, 75 per cent were of animals, 22 per cent were not animals, and 2 per cent were illegible items. Boys were more afraid of wild animals; girls, of insects and spiders. England (1946) asked elementary school children to draw pictures representing the most important events of their experiences. He found that 27.4 per cent of all the drawings were drawings

of fear. Fear of falling was most frequently expressed, followed by fear of sickness, operations, spanking, being hit by a car....Concrete rather than imaginary fears, England observed, were presented by this group.[1]

The elimination of fears, after one has been conditioned to them, is very difficult. The social imitation method is sometimes successful. There the fear may be eliminated when the child who experienced the fear has an opportunity to observe and imitate the behavior of a child who is not afraid in the same situation.

> Jersild and Holmes suggest using verbal explanations and reassurance, combined whenever possible with a practical demonstration of the nature and harmlessness in the child's presence, and reconditioning, by presenting the stimulus in association with an attractive stimulus....Ineffective techniques, on the other hand, consisted of ignoring the child's fears; coercing the child to come in contact with the feared situations by physical force, scolding, ridicule, or invidious comparisons; completely removing the cause of fear for the time; and offering palliatives for the child's symptoms of fear.[2]

Many children have fears or apprehensions in which there is an element of fear of punishment or a feeling of guilt or remorse for past misdeeds. "In a study of fifth and sixth grade children in which a list of worries was

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[1] Elizabeth B. Hurlock, Child Development (New York: McGraw-Hill Book Company, 1950), pp. 258-260.

[2] Ibid., p. 264.

presented, it was found that a large proportion of children checked items having to do with punishment, being scolded, making parents sad, telling lies, doing wrong, and the like."[3]

In a study of childhood fears as recalled by adults, Jersild and Holmes found that in the case of 804 fears concerning which information as to the subsequent outcomes was reported, over forty per cent still persisted into adult years.[4]

2. Worry. Although worry is an imaginary form of fear, it is not aroused directly by a stimulus from the child's environment. Hurlock suggests that worry may come from books, movies, comics, the radio, or other popular forms of recreation.

> Through the use of the "worries" inventory of 53 items given to children in grades 5 and 6 in New York City, Pintner and Lev (1940) had boys and girls indicate whether these problems concerned them "often", "sometimes," or "never." It was found that family and school problems worried the children most.[5]

Experimental evidence indicates that girls worry more than boys, especially about school and safety.[6]

3. Anger. Anger is a more frequent emotional response in childhood than fear, since there are more anger-provoking

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[3] Arthur T. Jersild, Child Psychology (New York: Prentice-Hall Inc., 1950), p. 271.
[4] Ibid., p. 273.
[5] Hurlock, op. cit., p. 265.
[6] Ibid., p. 266.

than fear-provoking stimuli in the child's environment and also because children learn at an early age the value of anger in getting attention.

> Each year, as the child grows older, there is an increase in the number of situations that arouse anger. The result is that the child displays more angry reactions, of one form or another, with increased age, while the fear reactions decrease, owing to his increased ability to realize that in most instances there is no real need for fear.[7]

The most common cause of anger is the thwarting of one's wishes or desires, or especially stimuli that block an activity already in progress. Zeligs (1941,1945) investigated the stimuli which provokes anger in the case of sixth grade boys and girls.

> Boys were found to be easily irritated by such inconveniences and annoyances as a flat tire on their bicycles, bad smells, doing things they didn't like, disappointments, and not getting what was promised them. The most frequent annoyances listed by girls were to break their bicycles, to lose something, not to be permitted to play outside, to have their hair pulled, and to be punched.[8]

Zeligs (1945) studied social annoyances among sixth grade children and found such results as being blamed for something they had not done; or by other persons' cheating, doing unfair things, or bullying. At home they were annoyed when whipped or scolded, especially for something they had not done. School annoyances included getting low marks,

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7 Ibid., p. 267.
8 Ibid., p. 269.

being with teachers who have pets, or having the mother come to school, or having certain teachers. Personal conduct annoyances most frequently reported included cursing, telling lies, biting fingernails, having bad habits, and being accused of lying.[9]

Parents and teachers should seek to avoid situations which arouse anger. The child needs to learn when to become angry and when to exercise control over his temper. Parents and teachers should set good examples of self-control for children to observe. One method of control consists of directing the use of anger into socially approved channels. Righteous indignation is a mild term for one to use as a compromise with the devil in case of anger. If the Christian is guided by the Holy Spirit, he will control his emotion of anger. Christian parents and teachers should learn how to practice Proverbs 15:1 by using "A soft answer to turn away wrath."

4. Jealousy. Jealousy is an attitude of resentment directed toward people, while anger may be directed toward people, or toward one's self, or toward things. What causes jealousy and what forms it takes depends largely upon training, and the treatment one receives from others.

Sewall (1930) found that jealousy is often a product

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[9] Loc. cit.

of home situations. The attitude of the mother toward her children is an important factor in the development of this attitude.

> The less attention the mother pays her children, the less likely they are to be jealous. Oversolicitous mothers, on the other hand have a high percentage of jealous children. Likewise, those who are inconsistent in discipline produce jealousy in their children more often than those whose discipline is more consistent. Jealousy is often intensified by aprental attitudes, especially those of nagging or unfavorable comparisons with other children in household (Ross, 1930)....Levy (1936) has noted that the jealousy of the child is in direct proportion to the strength of the maternal bond. This means that the closer a child is to his mother, the more he has to lose when she turns away from him.[10]

In spite of the unpleasant aspects of jealousy and the problems that it gives rise to in the home and in the school, jealousy may motivate better work because of competition between students aroused in contests for school marks or for approval of those in charge.

5. Affection. Affection is an emotional reaction directed toward a person or thing. Simpson (1935), in a study of parent preferences of young children five to nine years old, found more mother than father preferences.

> As the children grew older, there was an increase in mother preference and a decrease in father preference....Simpson also found that after children are six years old, the fathers play less with them, punish them more, and give them fewer gifts. Thus,

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[10] Hurlock, op. cit., p. 275.

> a change in the child's attitude toward the father may be caused largely by a change in the father's conduct.[11]

Jersild points out the fact that emotional factors in the relationships between siblings have been approached largely from the point of view of evidences of jealousy, discord, dominance, and aggressiveness, rather than from the point of view of ties of friendship and affection.[12]

In commenting on the importance of children living in an environment of affection, Jersild said:

> The importance to the child of "security" in his accustomed ties and contacts with adults has been emphasized in several studies dealing with the effects of wartime happenings, notably evacuation, upon the behavior of children. It appeared that some children were emotionally more affected by the fact of leaving home and living in a new place with strange people than by being exposed to air raids at home.[13]

II. FACTORS INFLUENCING EMOTIONALITY

1. Fatigue. When the child becomes tired, because of too little rest, or too much excitement, or inadequate food for his needs, he is almost certain to be irritable and cross. This is true for every age during childhood, regardless of other conditions. Among many causes of fatigue mentioned by Pressey, the following statements are interesting for this topic. "Conservative and stupid

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[11] Ibid., pp. 280-281.
[12] Jersild, op. cit., p. 233.
[13] Ibid., p. 235.

curricula are a prime cause of 'fatigue' in school.... Stupid teaching is also a cause of fatigue. An alert, vigorous teacher can vivify almost any subject; a routine, colorless teacher will make it lifeless."[14]

Pressey's comments on fatigue in the school room because of a stupid curricula and because of stupid teaching can be applied to Christian work at church schools equally well. Stupid teaching and poor preaching in a poorly ventilated church are important factors in producing sleep at church.

2. Poor health. If a child is in poor health due to malnutrition, , digestive disturbances, diseased tonsils and adenoids, defective eyes, poor teeth, or colds, he is predisposed to emotionality, just as in the case of fatigue. If the child is in poor health, he is unstable in his emotions, as is indicated by many experiments. Pressey has reported experiments to show that there is a positive correlation between health and attitudes and interests and habits and success in school work at all age levels.[15]

3. Time of day. If the child in the elementary grades is disturbed because of eating time or sleeping

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14 Sidney L. Pressey, Psychology and the New Education (New York: Harper and Brothers Publishers, 1944), p. 517.

15 Pressey, op. cit., pp. 55-59; 152-193.

time being interfered with, the period preceding such times is generally one of pronounced fussiness and irritability. The child needs frequent and short rest periods for efficient work. Programs for church school work should be adjusted to the ability of children and their needs.

4. Parental attitudes. Cummings (1944), from a study of English school children, found that emotional symptoms were most common among children whose parents neglected their children or were away from home a great deal (at work), who were over-anxious about their children, who constantly talked about their ailments, or who made babies out of them....Over-protected children, Cummings found, showed more nervous symptoms, while neglected children were more often anti-social and aggressive in their emotional behavior.[16]

5. Environment. One of the most important of the factors that influences the emotionality of the child is his social environment. The child's social environment involves his home, church, school, and his community. The child develops habits of emotionality by associating with people of different age levels of various types of people.

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16 Hurlock, op. cit., pp. 284-285.

Turner and Eyre (1940) found:

> Grade placement affects the emotional stability of elementary school children. When a child is over-aged for his grade, he tends to be emotionally unstable. Common experience with school children shows this to be true also of bright children who are younger than their classmates. Because they become the target of the older children's teasing, they soon develop feelings of insecurity, with the accompaniments of emotional tension.[17]

All the factors influencing the emotionality of children in the elementary school are equally significant in every phase of religious education. Liberal minded teachers who insist on eliminating emotion from religion should review their psychology of love, fear, anger, and hate. They need to review what Jesus had to say about these emotions. Athletes, business men, and politicians give free expression to their emotions, except when they attend church. A person with zero emotion needs the undertaker more than he needs a doctor.

Psychology has made great contributions in the working out of standards for physical, mental, moral, social, and emotional development for children of different age levels. It has been found that a child may be above average in mental age, and below average in his emotional age. Much has been said about the child's emotional maturity, but very little has been said about his spiritual maturity. The child's moral, social, emotional, physical, and mental

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[17] Ibid., p. 285.

development are essential to his personality development, but he needs Christ as his Savior.

III. CHILDREN'S INFORMATION AND CONCEPTS.

Children's ability to reason. Children's ability to reason is a matter of interest to parents, teachers in secular schools, and teachers of religion. As has been pointed out, G. Stanley Hall maintained that children are lacking in ability to reason prior to the age of puberty. Experimental evidence is abundant to contradict the theory held by Hall.

Many investigations have shown that children are capable at an early age of many reasoning processes such as are shown by adults.

Piaget's conclusion relating to the child's tendency to reason only in terms of isolated or particular cases at the age of seven or eight has been proved to be in error. The theory that a child cannot adopt another's point of view until about the age of eleven or twelve has been contradicted by careful experimental results.[18]

It is known now that there are no distinct stages in the development of children's reasoning; that as a child increases in knowledge and experience, there is an increase in his ability to solve problems of greater number, variety, and complexity; that the child's reasoning processes at the

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[18] Jersild, op. cit., p. 380.

age of six are essentially the same as at the age of twelve or eighteen.[19]

As has been indicated, children's ability to reason increases with maturity. Impressions and expressions are highly related. One's intelligence is an important factor in his ability to reason and to solve difficult problems.

Jordan associates the reasoning ability of the child with his environment and the influence of his parents. According to Jordan, "reasoning in the earlier years is hampered by a lack of first-hand experience with actual materials and by the tendency of adults to give children fantastic explanations of natural events."[20]

Relationships. To perceive meanings, the child must be able to see relationships. New experiences must be interpreted in terms of previous experiences, if the child is to learn new associations. If the child has made new associations and has learned new meanings, he has met the fundamental requirement of reasoning, regardless of his age. The ability to reason, including the ability to discover relationships and to use previous experience in meeting new situations, develops constantly. Gates suggests that there should be no level of education where learning

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19 Loc. cit.

20 A. M. Jordan, Educational Psychology (New York: Henry Holt and Company, 1946), p. 394.

should be exclusively devoted to the acquisition of facts or entirely given over to reflective thinking.[21]

Children in the elementary grades should be encouraged to solve problems of interest to them. The child learns how to think by thinking, just as he learns how to read by reading.

Intellectual development. Intellectual development and the ability to work out relationships are closely related. At age six, the average age for the first grade in school, the child's thoughts are concerned largely with what happens in his environment of personal interest. In one study, records were obtained of the contributions of children in the second, fourth, and sixth grades during periods of "free discussion."

> In the second grade 61 per cent of all contributions dealt with personal activities and experiences; in the fourth grade 41 per cent were in this category, and in the sixth grade, 18 per cent. In the second grade 83 per cent of all contributions dealt with matters that involved the child's "personal presence" or direct contact. In the fourth grade 52 per cent were in this category, and in the sixth, 27 per cent.[22]

The reverse of this trend appeared in connection with

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[21] A. I. Gates, Educational Psychology (New York: The Macmillan Company, 1942), p. 466.

[22] Arthur T. Jersild, Child Development and the Curriculum (New York: Bureau of Publications Teachers College, Columbia University, 1946), p. 104.

comments that dealt with world and domestic news and with the activities of people other than the spokesman himself. "In grade two only 18 per cent of the comments dealt with matters in this category. In grade four the score was 29 per cent, and in grade six, 60 per cent."[23]

These experiments indicate clearly the intellectual development of the child as he grows older in years and in experience. In these experiments, it seems that intelligence was kept constant, for intelligence is certainly an important factor in intellectual development. If average intelligence was assumed, these conclusions are sound.

Language development. The size of the vocabulary at different age levels for the elementary grades ranges from 2,562 words at age six to 7,200 words at age twelve. The recognition vocabulary differs widely from the definition vocabulary, as the following data show: For grade 1, the average number of words in the total vocabulary is 23,700 words, with a range of 6,000 to 48,800; for grade 12, the average is 80,300 words, with a range of 36,700 to 136,500 words. The recognition vocabulary is probably more useful as a measure of language development than is the definition vocabulary. At different age levels, the child recognizes more words than he can define.[24]

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[23] Loc. cit.

[24] Hurlock, op. cit., p. 227.

The child usually understands many words spoken to him by others before he himself can use the words. The child's vocabulary is much smaller when measured in terms of words he actually uses.

> In large sampling of children's writings, Rinsland found only a little more than 5,000 different words used in the first grade, and 2,000 of these represented ninety-eight per cent of all the words used in a sample of 350,000 words. ...Eight grade children used about 18,000 different words in their compositions.[25]

The child's vocabulary for oral conversation is superior to his vocabulary for written composition.

Children's concepts. In a study by Scott and Myers (1923), children in the fifth through the eighth grades were tested on a list of terms taken from history and geography. It was found that many terms about which they read had very little meaning for them.

> Less than forty per cent of the children below the eighth grade were able to give "reasonably correct" definitions of such terms as "colonists", "taxation," "minister" (ambassador), and "constitution." In a seventh grade class, some of the children were under the impression that, since Benjamin Franklin was a foreign minister, he must have been a clergyman.[26]

In a study by Lockhart, school children in the fourth grade and above were compared with graduate students and lawyers in their attitude toward certain laws.

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[25] Jersild's Child Psychology, op. cit., p. 331.
[26] Ibid., p. 332.

> Twenty laws were selected, and various circumstances were described which provided motives for disobeying them, such as the saving of a human life when to do so would violate a law. It was found that as children grow older they learn more and more to regard the law much as adults do. In the group as a whole there were not, however, significant differences between the responses of elementary school children and those of adult students and lawyers.[27]

There must be a discrepancy of words and deeds, as measured by the inconsistencies of statements of children relating to what one should do and what he really does in life situations. For example, most children will profess that cheating is wrong, and yet a large percentage of them will cheat when pressure is brought to bear upon them. Children may be taught at home to be honest on all occasions, and be deeply conscious of the fact that their parents do not practice what they preach. A child is taught that he should not fuss and quarrel with other children, and yet he hears his parents fuss and quarrel each day. If the child knows that his mother cheats in a card game, he may wonder if it pays to be honest on all occasions. If the child's father swears and drinks and is dishonest in dealing with people, the child will find it difficult to appreciate such traits as honesty and fairness in other people. Inconsistent behavior on the part of the child's parents and teachers and friends may

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[27] Ibid., p. 446.

result in frustration to the extent of disintegration of the personality of the child.

Hartshorne and May found a positive correlation coefficient between honesty and intelligence;that children of higher levels of intelligence deceived less than the children of lower intelligence.

Psychologists have had much to say about parental examples which confuse children. Jersild has shown that the elementary school child has difficulty in understanding religious concepts in the abstract, hence the importance of example.[28]

Children's interest in the Bible. Age trends appear in preferences for various books of the Bible. Jersild reports a study made by Dawson that gives light on this topic:

> Up to eight or nine years the children expressed most interest in accounts of the birth and childhood of Jesus and in stories concerning the childhood of characters such as Moses, Samuel, Joseph, and David. From nine to thirteen or fourteen years, portions of the Old Testament, especially the historical books, had greatest appeal. At about the age of fourteen, and then on until twenty years (the upper age level in the study), interest in the historical sections receded and there was a distinctly preponderant interest in the Gospels....
>
> From the age of about ten through adolescence, poetic sections of the Bible appeal to numerous children, although the number who chose these sections was considerably smaller than the number who

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28 Ibid., p. 460.

> selected the historical books and the Gospels. Books of prophecy received a few votes from the age of twelve and onward....At all ages, children expressed more interest in persons than in other elements of the Bible.[29]

Various studies have indicated that children know much about Jesus as a child, but that they know very little about Him as the ideal Man, the Savior of all who believe in Him.

Children's prayers. MacLean found that a large percentage of children in primary Sunday school classes described prayer in terms of "talking to God," with emphasis more frequently upon such factors as help in doing right, avoiding wrong, and in expressing thanks for gifts for which they had asked. In a questionnaire addressed to children, 95 per cent of the children expressed agreement with the statement, "When I talk to God, I often find out what is right for me to do"; 90 per cent expressed agreement with the statement, "God answers prayers mostly when we do our best to answer them ourselves; and 85 per cent agreed that "God won't give us anything we ask for, but He knows what is best for us and gives us that; 6 per cent expressed agreement with the statement, "It doesn't do a fellow any good to pray."[30]

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29 Ibid., p. 462.
30 Ibid., p. 463.

Sherrill mentions a five year old child who was overheard to pray: "Father in heaven, help me to be kind and god,...to know what's what; help me to know what is good and what is bad, and what is poison and what is not poison, and what is right and what is wrong. Amen."[31]

It seems evident that children reflect in the spirit of their prayers what they have heard from adults. Some of the public prayers one frequently hears at church seem to be addressed to the audience, rather than to God. The disciples asked Jesus to teach them how to pray, and He gave them a lesson on how to pray.[32] Christians should be guided by the Holy Spirit when they pray.

IV. THE PSYCHOLOGY OF PERSONALITY

The Christian concept of personality. No psychological introduction to religious literature or to religious concepts can ignore the fundamental principles of individual differences. The essence of Christianity is its insistence on the supreme value of the individual's freedom to love, to have faith in God and in a moral law and in spiritual experiences which transcend all man's intellectual achievements and superficial concepts. As Dr. Link has well said:

> In Christianity men are not puppets of the state; they are the sons of God. They are not cogs in a

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31 Loc. cit.
32 Luke 11:1-4.

> machine but creatures with souls....Even the doctrine of immortality, so frowned on by science, becomes in Christianity a dramatic expression of the supreme value of personality. The soul, not the political or economic system, lives on. The individual, not the state, has ultimate value. Therefore the state exists for the individual, as in democracy, and not the individual for the state, as in fascism and communism.[33]

Dr. Link insists that the Christian church has tried to make a compromise with science by surrendering many of the eternal truths of personality to the interpretations of science and the social studies.

> In place of the religious belief that man is born in sin, but can be born again to a better life and better habits, we now have the doctrine that he must get rid of his inhibitions....The natural selfishness of man has been rationalized and even idealized through the social philosophy of self-expression and living one's own life.[34]

Dr. Link's experience in dealing with people in counseling and in guidance brought him into contact with disintegrated personalities requiring treatment that transcends psychological techniques. He discovered that he had been unconsciously commending Christ and Christianity to his patients. The rediscovery of man through the scientific experiments of psychology is a vindication of the Biblical concepts of personality and of the precepts of Christianity, not only to Dr. Link, but to all Christian

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[33] Henry C. Link, The Rediscovery of Man (New York: The Macmillan Company, 1938), pp. 235-236.

[34] Ibid., p. 237.

psychologists.

There is no escape from the definition of personality as given by Jesus when He said, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."[35]

Jesus preached and lived the doctrine of self-sacrifice and service. This is a true concept of Christian personality. The Christian church can speak with authority, "and she cannot speak with authority until she has again resumed her role of interpreting Christian morals with greater definiteness and less liberalism."[36]

Jesus is the example of Personality as the result of faith in doing God's will for Him, rather than of reason; of action more than of thinking. He taught people "as one having authority, and not as the scribes."[37]

Religious codes of conduct for children. Many people seem to think that education in Christian personality consists in the formation of codes of conduct, and in preaching these to the child on every occasion possible until he learns them. It is assumed that children will do what they know to be right. If parents are to "train up a child in the way he should go," they will need to do more than to

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35 Matthew 10:39.
36 Link, op. cit., p. 241.
37 Matthew 7:29.

tell him how he should go. In speaking about the wise man who built his house upon the rock, Jesus made it clear that Christian personality can be developed only by exercise in doing what Christians should do. Knowing what to do is important even for Christians, but Jesus put chief emphasis on doing. Christian personality has a "rock" foundation, if one does what God wants him to do. The foolish man has a personality with a foundation of sand, according to what Jesus taught.[38]

Christian personality begins to develop with the individual when he accepts Jesus Christ as his personal Savior. It is important for Christian personality to be developed early in life, a matter that will be touched upon later in this study. Ligon said: "Psychology is not all optimistic about changing adult personalities to any very great extent....It is becoming more and more certain that unless the child is educated aright in the first place, his chances of strong personality are very slight.[39]

Desirable personality does not develop by chance.

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[38] Matthew 7:24-27.

[39] Ernest M. Ligon, The Psychology of Christian Personality (New York: The Macmillan Company, 1937), p. 357.

V. CHILDREN'S MENTAL AGES AT DIFFERENT AGE LEVELS

The meaning of mental age. The Binet Intelligence Tests were standardized on the basis of age norms. The average child with a chronological age of six (C A of six) has a mental age (M A of six) of six. If the child is superior in intelligence, as measured by the tests, his mental age will be higher than his chronological age; if he is inferior in intelligence, as measured by the tests, his mental age will be lower than his chronological age. As given by Terman, "By a given mental age we mean that degree of general mental ability which is possessed by the average child of corresponding chronological age."[40]

Mental age a basis for school grading. By the use of the mental age technique the teacher, say in the first grade, is able to have a class group of homogeneous ability. There is a wide range in ability in any given grade, as has been shown by various tests. As given by Terman, about a fourth of the pupils in any given grade have a mental level too low to make satisfactory work in that grade possible, while another fourth will be far superior to the average for the class.[41]

The intelligence quotient. Considered apart from the

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[40] Lewis M. Terman, The Intelligence of School Children (New York: Houghton Mifflin Company, 1919), pp. 5-7.

[41] Loc. cit.

chronological age the mental age does not tell whether or not a child is bright, or dull, or average. A child might have a chronological age of six, and have a mental age of four, or of eight. Since the I. Q. is found by dividing the mental age by the chronological age, a child with a chronological age of six and a mental age of six will have an I. Q. of 1 or 100, as it is usually written to eliminate fractions. That is, if the child's mental age and his chronological age are equal, his I. Q. is 100.

The I. Q. can be used to advantage for placing children in a given grade according to ability. If three sections are used for the first grade, those with high I. Q. scores may be placed in one section; those of average I. Q. scores in another section, and those with I. Q. scores below average in another section.

Individual differences in grades. The majority of school men will agree that the first grade is the most critical in the school system. School administrators prefer to employ the best trained teachers for the first grade, for it is in the first grade that retardation scores are most frequent. "In the average city," said Terman, "approximately a fourth of the pupils fail of promotion at the end of the first year."[42]

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[42] Terman, op. cit., p. 42

Terman found that the mental age ranged from three years to practically eleven years in the first grade.[43]

Various studies have shown that the highest mental age among the first grade pupils overlaps the lowest in the eighth grade.

Mental age necessary for first grade work. Children usually enter the first grade in school at the age of six years. If the child's chronological age is six, regardless of his mental age, he is supposed to be able to do the work of the average child of age six.

From a study of 1,000 cases, Dickson concluded:

> Below the mental age of 6 years the child is not fully ready for the first grade, and that below the mental age of 5½ years the chances that really standard first grade work will be done are practically negligible. We are beginning to see why a fourth of the pupils in the first grade fail of promotion.[44]

Of these 1,000 cases, Dickson found that 38 per cent were below the mental age of six years, and 27 per cent below 5½ years.

Predictions regarding school progress. The following case studies are reported by Terman:[45]

> Child No. 1. Age 5-10 (5 years and 10 months; mental age 6-10 (6 years and 10 months); I Q 117; school work low first grade; in school one half

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43 Ibid., p. 44.
44 Ibid., p. 47.
45 Ibid., pp. 61-62.

year....Should finish fourth grade in three to three and a half years.

Child No. 15. Age 6-4; mental age 5-7; I Q 88; school work low first grade; in school 1 year. Child is dull and quality of school work will go lower. Will probably lose one year before completing fourth grade.

Child No. 21. Age 8-2; mental age 6-8; I Q 81; school work low first grade; in school 2 year. Very dull, and probably will not finish fifth grade by age fourteen years.

Child No. 122. Age 7-6; mental age 10-11; I Q 145; school work high first grade; in school ½ year. May be expected to complete the fourth grade within 2½ years after entering school and is capable of doing so in 1½ years.[46]

Mental ages and I Q's in two fifth grade classes. Hubbard secured data from approximately 2,000 pupils in classes "A" and "B".

Class A has an age range from 9½ to almost 14 years; Class B, from 9½ to almost 15 years. The pupils of class A ranged in mental age from less than 10 years to more than 15 years; those of class B, from 7 3/4 years to 14 years....In class A the highest I. Q. is 148; the lowest, 78. In class B the highest is 144; the lowest, 60. A child in the 140 I Q class should be able to attain marked success in one of the learned professions, but all the refinements of educational method are incapable of bringing a child of 60 I. Q. up to the level of seventh grade ability. ...The difference between 140 I.Q. and 60 I.Q. is 80 points. The difference between an average child and a high grade idiot, who will never develop beyond three years, is also about 80 points.[47]

Promotion by age. Terman insists that the lowest 25 per cent of pupils in any grade belong mentally in a lower

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46 Loc. cit.

47 Terman, op. cit., pp. 66-69.

grade and that the highest 25 percent belong in a higher grade. This means that only the middle half are classified approximately where they should be. The tendency to promote by age is unsound, psychologically.[48]

Individual differences at different ages. Relatively speaking, the bright get brighter and the dull get duller, as compared with the average. As has been indicated by Terman's study, the mental ages in the first grade have a range from 3 years to practically 11 years. For convenience in comparing data, the child with a mental age of 3 and the child with a mental age of 9 are used in the table below. The child with a mental age of 3 is retarded 50 per cent, and the child with a mental age of 9 is accelerated 50 per cent.

	Child A	C. A.	M. A.	Child B	C. A.	M.A.	Difference
1.		6	3		6	9	6
2.		8	4		8	12	8
3.		10	5		10	15	10
4.		12	6		12	18	12

The data in the table are interpreted as follows:

When child A was six years old he had a mental age of three; child B at this age had a mental age of nine, or a difference of six years in case 1. When child A was twelve years old he had a mental age of six, and child B at this age had a mental age of eighteen, or a difference of twelve years.

48 Ibid., p. 27.

Child A has an I. Q. of 50, while child B in the same grade has an I. Q. of 150.

Church schools and Christian workers have to deal with these wide ranges of ability in teaching children. If children are grouped according to school grades in Sunday school work, the range in mental ages in the primary department will be about what Terman found in grade one. If children are grouped according to chronological ages, as the practice so common, the differences in mental ages will be even greater than has been indicated.

Mental age as criterion for conversion. At what age is the child sufficiently mature mentally to accept Christ as his personal Savior? This question can hardly be settled dogmatically. If the average child inthe first grade with a mental age of 6 is capable of accepting Christ as his personal Savior, the child in the first grade with a mental age of 10 could have been led to Christ when he was four years old on the basis of a mental age of 6. The child in the first grade with a mental age of 3 will have a mental age of 6 when he is twelve years old. The average child in the fifth grade has a mental age of 10, but the range in mental ages in the fifth grade is from less than 10 to more than 15 years. If the average child in grade five is old enough to be a Christian, the superior child in the first grade with a chronological age of 6 and a mental age of 10 is sufficiently mature

mentally to be a Christian. An adult with a chronological age of 40 and an I. Q. of 60 will have a mental age of 9.6 years, which is lower than the mental age of a superior child in the first grade, or the average child in the fifth grade. The adult with an I. Q. of 80 has a mental age of 12.8 years, which is slightly higher than the superior child in the third grade. About 20 per cent of adults may have mental ages as low as 12.5 years.[49]

The mental age is superior to the chronological age as a reliable criterion to guide Christian workers in child evangelism.

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[49] A. I. Gates, op. cit., p. 435.

CHAPTER IV

TEACHING CHILDREN RELIGIOUS CONCEPTS

I. AIMS IN CHRISTIAN TEACHING

Concrete statements of aims. Eavey has suggested the following aims in Christian teaching: "To lead the pupil to a knowledge of God's will; to lead each pupil to an acceptance of Jesus Christ as a personal Savior; to develop a Christian character, which will be expressed through worship, right living, and efficient service."[1]

The Apostle Paul expressed the true aim of all Christian teachers in terms of the proper use of Scripture when he said, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness: that the man of God may be complete, furnished completely unto every good work."[2]

One who has accepted Jesus Christ as his personal Savior will always need the Word of God "for doctrine, for reproof, for correction, for instruction in righteousness." The Christian teacher should teach the unsaved person God's plan of salvation, and also prepare him for efficient Christian service. The teacher of all teachers "came to seek

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[1] C. B. Eavey, Principles of Teaching for Christian Teachers (Grand Rapids, Mich.: Zondervan Publishing House, 1940), p. 52.

[2] II Timothy 3:16-17.

and to save that which was lost."[3]

Jesus stated His aim for Christian teachers when He said, "Go ye therefore, and make disciples of all nations,...teaching them to observe all things whatsoever I commanded you..."[4]

The teacher's conception of Jesus. Betts stated what for many is the highest aim of the Christian teacher when he said:

> We seek to stimulate an appreciation of his personality and an acceptance of his principles. The Imitation of Christ is the goal of much religious teaching, and for an increasing number represents the highest aim. But who was the Jesus of history?[5]

The concept of Jesus as a great Teacher is a worthy aim in teaching, but He was and is more than a great Teacher; He was the Teacher; He was the God-man, and as such He was and is the Savior. Rank liberals accept Jesus as a Teacher, but they say very little about Him as a Savior.

False concepts of the Bible. Liberal teachers and so-called preachers take pride in teaching, either directly or indirectly, that hell and punishment after death of the

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3 Luke 19:10.
4 Matthew 28:19-20.
5 G. H. Betts, Teaching Religion Today (New York: The Abingdon Press, 1934), p. 220.

wicked are merely pet theories of evangelical teachers. One writer has made such remarks as:

> I am troubled about the average boy's conception of God. It is a strange humble of Old Testament and New Testament ideas of Him....Any who have been faced with the ordinary arguments of the modern free-thinker or one of his kindred know how bitter he is upon the subject of a literal hell-fire, which he insists is taught by the "churches." To an outstanding degree it is one of the things that stirs his virulent ire.[6]

Grigg-Smith's chief contribution to this study consists of his statements concerning the doctrines of liberal teachers. He compromises with false doctrines by suggesting that punishment through the conscience is hell enough in this life.[7]

Children should be taught that God is not pleased with sin, and that the faithful servant of God will be rewarded for doing God's will. "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward."[8]

Social concepts inadequate. Society can be no better than the individuals who compose it. The chief objective of evangelism is the perfection of God-filled and God-ruled personality. Hannan said:

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[6] T. Grigg-Smith, The Child's Knowledge of God (New York: Macmillan and Company, 1920), pp. 5,92,93.
[7] Ibid., p. 95.
[8] Matthew 10:41.

> A saved social order will conserve individual salvation, and individual salvation makes for a social order....Much has been ably written on social and group salvation, but nothing must be thought of as a substitute for the bringing of the individual into right relations with God....We may differ as to method, but the objective must be the same--to make man the type of man God meant him to be.... The mass in large part makes the individual what he is, but the individual helps to make the mass what it is.[9]

According to the Eakin's concept of conversion, it is very much out of date in church school and in evangelism. The authors have asked the question, "Is not the conversion way the better way from the point of view of its continuance, its strength? Certainly not if the continuance we wish for the church is a continuance in enlightened leadership."[10]

In speaking of the social concepts of children, Chave insists that children are indoctrinated by what others say to them and teach them. "If parents and associates treat them in a respectful way and stimulate them to use their talents and resources, they will know their powers because they have used them."[11]

It is difficult for a child to appreciate the teacher's doctrine of honesty, if his father makes his

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9 F. Watson Hannan, Evangelism (New York: The Methodist Book Concern, 1921), pp. 45-46.

10 Mildred Moody Eakin and Frank Eakin, The Church-School Teacher's Job (New York: The Macmillan Company, 1949), p. 220.

11 Ernest J. Chave, Personality Development in Children (Chicago: The University of Chicago Press, 1937), p. 297.

living by illegal or dishonest methods. "If a child is not stimulated by the religious faith of his parents so that he feels that he belongs to a world which respects him, where will he get his sense of infinite worth and defy the fates to hold him down?"[12]

II. CRITERIA OF RELIGIOUS CONCEPTS OF TEACHERS

Factors influencing the meaning of religious teachings. Hartshorne said:

> It is my opinion that our human resources are released for full use only as the prospect of realizing the fruits of our labor is extended indefinitely and we feel ourselves in truth co-workers with God. Yet many today are too sophisticated to believe in life after death and too intelligent to give the last measure of devotion to a deified robot.[13]

Hartshorne's reference to a deified robot defines the sophisticated man, who knows too much to believe in life after death, as merely a machine. There are too many teachers who reject the Bible as the inspired Word of God. "What is man (sophisticated man), that thou art mindful of him?"[14]

Children get their false religious concepts from false teachers. Jesus warned His disciples of false

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[12] Ibid., p. 298.

[13] Hugh Hartshorne, Character in Human Relations (New York: Charles Scribner's Sons, 1937), p. 271.

[14] Psalm 8:4.

prophets who deceive people.[15]

Jersild insists that all children are influenced to some extent by religious practices, ideas, and beliefs regardless of home training. "Parents who do not provide religious instruction discover that a child through his conversation with others and his reading has accepted many religious beliefs." Misconceptions through failure to understand the terms that are used can be seen when the child, for example, comes home and tells his mother about Jesus' twelve bicycles (disciples), or sings: "A wonderful guy (guide) is He," or is puzzled by the consecrated cross-eyed bear" (the consecrated Cross, I'd bear)."[16]

The chief factors that influence the meaning of religious teaching are parental examples, various teachers at school and at church, the child's age and his intelligence. Children hear more about the child Jesus than about Jesus as an Ideal and Savior. Children should be taught more about Jesus as the God-man who helped people and who loved children.

Very little scientific, experimental work has been done in the area of the effects of religious training. According to Jersild, "The influence of religious training

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[15] Matthew 7:15.

[16] Arthur T. Jersild, Child Psychology (New York: Prentice-Hall, Inc., 1950), pp. 459-460.

on children has not been studied at all in a systematic manner."[17]

In the trait of honesty, Hartshorne found that there is practically no correlation between frequency of attendance at Sunday school and conduct.[18]

It is to be expected that training at Sunday school would influence the ideals, attitudes, and opinions of children favorably, but according to Hartshorne's study, there is practically no correlation between these traits and attendance at Sunday school. Surely this is a reflection on the religious concepts taught by Sunday school teachers. It seems that the influence of parents on children is equal or superior to that of Sunday school teachers. In accounting for this alleged failure of the Sunday school, certain variables need to be taken into consideration, such as formal versus informal situations, and differences in types of teaching.

Religious concepts must result in action to be effective. Teachers may substitute preaching or talking or suggestions for action, but these are not action. Discipline results in conformity, but not in cooperation. "Practice without understanding is no better than knowledge without deeds."[19] The Christian needs much faith, but faith without

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17 Ibid., p. 464.
18 Hugh Hartshorne, op. cit., p. 224.
19 Hartshorne, op. cit., p. 248.

action is ineffective, even "dead."[20]

Children do not learn moral laws of right and wrong by the study of science, for "science knows no right and wrong."

"Ideals," said Hartshorne, "must grow from within, in the course of social interaction, and be attached to situations and processes if they are to be used effectively as integrating forces in the building of character."[21]

Teaching children about God. Whitehouse has made suggestions relating to the difficulty of teaching the concept of God. "Because children are easily confused, it is wise to lead them during their early years to address their prayers to God the Father as Jesus did. They cannot comprehend the Oneness of God in Christ, and so are easily misled into the dilemma of praying to two Gods."[22]

Whitehouse insists that teachers should present Jesus to junior boys and girls as a man of action, as well as a loving Savior. Jesus was not aenemic and helpless, but,

> One who strode from town to town on his own two feet, and who worked tirelessly from dawn to dark healing and helping the pressing crowds. No weakling, after such a day, could have climbed alone and unaided to a craggy hilltop and there spent the night, not in exhausted sleep, but in renewing

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20 James 2:17.
21 Hugh Hartshorne, op. cit., p. 339.
22 Elizabeth S. Whitehouse, The Children We Teach (Philadelphia: The Judson Press, 1950), p. 167.

> communion with God. With what confidence he showed himself the next morning to his sleepy-eyed disciples, ready to move on fifteen or twenty miles to another town and to another round of unending labor.[23]

Whitehouse correctly described Jesus as a man of great physical strength, and One with the highest type of courage for love to live unafraid in a world of hate. Jesus was not speaking idle words when He said to His disciples, "In the world ye have tribulation; but be of good cheer; I have overcome the world."[24]

Jesus has met all of the requirements of a Hero, and a Friend, and the Saviour of all who will accept Him as their Savior. He was the bravest man who ever lived on earth, and He was the best Man on earth.

If the teacher knows children and knows Christ as his personal Savior, he can guide his students into a love and appreciation of Jesus as the revealer of God. Children do not have to understand the doctrine of the Trinity, for even the majority of adults do not know the theology of the Trinity, but they can be taught that Jesus was not only a perfect man, but also He was and is God.

III. SUNDAY SCHOOL TEACHING AND CHURCH INFLUENCES

As has been pointed out in previous comments,

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23 Ibid., p. 168.
24 John 16:33.

Hartshorne and May found in their study in deceit that the correlation coefficient between Sunday school attendance and honesty was very low. It seems that grade five is the most deceptive. It was found that the teacher factor is significant in the amount of cheating; that some teachers have much less cheating in their classes than do others. It was also found that children "who attend the movies more than once a week tend to cheat slightly more than children who attend occasionally."[25]

The various studies on religious concepts of children indicate clearly that the transfer value of religious teaching to life situations is very low. There is a vast difference between training children and merely preaching to them or telling them.

Religious concepts of teachers and preachers. Chave reported a study made by Betts in which 480 ministers and 240 students replied to a questionnaire on religious concepts. Some of the high points in this study as given by Chave are as follows: Of the ministers, 33 per cent teach that God is angry when we do wrong; of the students, 25 per cent shared this concept. An interesting phase of this study which seemed to disturb Chave is the fact that 43 per cent of the ministers and 11 per cent of the students

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25 Mark A. May and Hugh Hartshorne, Studies in the Nature of Character (New York: The Macmillan Company, 1928), pp. 410-411.

teach that Jesus made the world; and that 72 per cent of the ministers and 30 per cent of the students teach that Jesus is God, or the Deity of Jesus. Chave seemed to be disturbed by the reports of 63 per cent of the Baptist and 71 per cent of the Lutherans who said that everything in the Bible literally happened just as described. Commenting, Chave says that "with such nonscientific attitudes and naive beliefs it is not strange that religion as taught has little influence upon the conduct of children growing up in a world where superstitious and magical ideas are continually decreasing."[26]

Chave's concept of Christianity gives a good example of what liberals have taught children and others about false doctrines.

In referring to the lack of correlation found between conduct and religious teaching, Shackford said, "These are they who can repeat the Ten Commandments and the Law of Love, but who have never learned to observe them. It has now become well established that mere information about things...will not necessarily result in action."[27]

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26 Ernest J. Chave, op. cit., pp. 231-232.

27 John W. Shackford, Education in the Christian Religion (Nashville: Cokesbury Press, 1931), p. 68.

IV. PROBLEMS INVOLVED IN TEACHING RELIGIOUS CONCEPTS

Types of religious teaching. Betts describes two philosophies of teaching, namely, material-centered teaching and life-centered teaching. These terms mean about the same as the subject-matter centered teaching and the child-centered teaching. At any rate, it is important for the teacher to know children as well as know what he taught them.

According to Betts:

> The life-centered point of view, which is also called child-centered and experience centered teaching, is not a wholly modern creation....The whole modern movement which has resulted in the discovery of the child as a being in his own right instead of a small-sized adult has given a sound scientific warrant for teaching directed at living experience rather than at bodies of subject matter.[28]

Bett's chief contribution to the present study is his emphasis on what others have said concerning the significance of teaching the child, as well as teaching him religious concepts. He seems to be in sympathy with Dewey's doctrine of pragmatic experience, which may be either world-like experience or Christ-like experience. Betts insists wisely that "there is too little difference between those who regularly sit in the classrooms and pews

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[28] G. H. Betts, op. cit., pp. 67-71.

of the churches and those who are outside. Religion has too little effect on the social conscience."[29]

V. CASE STUDIES OF RELIGIOUS TEACHING AT DIFFERENT AGE LEVELS

Teaching units of the elementary grade level. Hartshorne and Lotz included in their investigation 150 cases which they contend represent a good sampling of Sunday school teaching. The teaching units were used in 53 Sunday school classes, 42 week day classes, 10 vacation school classes, 20 young people's societies, 14 clubs under religious auspices, and 11 teaching periods in a summer camp (a total of 150). In each case, classes were visited one time or more, and each teacher was interviewed one time or more.

Four cases are reported briefly in this study at this point, namely, Case I, which consisted of seven children in a church school of second grade level; Case II, which consisted of sixteen boys and girls of grades 4, 5, and 6 in a church school; Case III, consisted of 65 or 70 children in a week-day religious school with boys and girls of grades 6 and 7; Case IV, consisted of 400 children of grades three to six in a week-day school.

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[29] G. H. Betts, op. cit., p. 90.

In commenting on the training of teachers, Hartshorne and Lotz said among other things, "The problem goes back, evidently, to the methods used in training schools and colleges for the preparation of professional leaders....Most professors have too little opportunity either to teach children themselves or to observe others teach them."[30]

Criteria used for judging the merits of teaching.

1. The pupils show increasing respect for one another and for those with whom their activities bring them into real or imaginative contact.
2. The pupils are in real situations and are responding to the situations rather than to the teacher, for it is the function of the teacher to bring the pupils into vital relationship with these situations.
3. The situation, while continuous with out-of-school situations, is simplified so as to make possible the maximum freedom of the child without confusion or disaster.
4. The pupils view the situation objectively rather than through their prejudices and emotions.
5. Those phases of experience which are primarily acts of appreciation are so handled as to permit the children to make their own evaluations and to compare their judgments with those of others.
6. In facing new situations, the process of thought is such as to lead to valid conclusions. That is, the scientific method is used.
7. In facing new situations, the pupils make use of relevant past experience, so far as they can gain access to it.
8. Problem solving includes foresight of consequences of various possible procedures and a choice of one or the other in terms of their believed harmony with the general direction of the life unit or phase of which it is a part. When issues are critical such evaluation takes the form of worship, and is in terms of the value of persons.

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30 Hugh Hartshorne and Elsa Lotz, Case Studies of Present Day Religious Teaching (New Haven: The Yale University Press, 1932), p. 3.

9. The conclusion of a project is the occasion of measurement of progress in skill and appraisal of results in terms of objectives. This latter may involve worship when the results are of sufficient importance.
10. The pupils' responsibility includes the experiencing of the results of their experiments as well as the planning of them.[31]

The criteria used are regarded as representative of the philosophy of progressive leaders in religious education. "They have proved of practical value in sizing up the work of any given session and as a basis for comparing contrasted methods of different teachers."[32]

VI. COMMENTS ON CASE STUDIES

Cases I and II. Hartshorne and Lotz reported four cases in full, two of which (Cases I and II) represent teaching that seems to be operating in line with the criteria used as norms or standards in the present study. These were selected for this phase of the report, while cases III and IV were selected because of their marked contrast to the first two. In cases I and II the children seemed not only to be acquiring a vast amount of factual information, but also they were facing their own problems in a realistic manner. "They were living in an atmosphere of freedom and were apparently at their best working joyously and purposefully."[33]

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31 Ibid., pp. 6-9.
32 Loc. cit.
33 Hartshorne and Lotz, op. cit., pp. 13, 291.

Cases I and II represent examples of creative teaching characterized by enthusiasm not often seen where traditional methods are at work. "The schoolroom became a workshop. Instead of claiming many outside duties as an escape from work, these pupils were eagerly alert to plan additional duties in which to engage. The next step seemed always to grow quite naturally out of the present situation."[34]

Miss Abbott, one of the second grade teachers, taught the group of case I, and her chief aim was to create a group spirit. The class period began at 9:30 and continued until 12:20, or two hours and fifty minutes. The seven boys and girls had plenty of time for work and play.[35]

Cases III and IV. Case III represents a week day religious school with from sixty five to seventy children of boys and girls from the sixth and seventh grades, whose parents release their children from the regular public school classes for an hour a week to attend classes in religion.

Miss Nesbitt, who was the teacher observed, believes that the teachers in the week day school have an opportunity to make religion a very real part of the school of experience of children. The textbook used for the class was "Discovering How to Live." The discussion of the class was centered on how to control temper.

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34 Loc. cit.
35 Loc. cit.

Case IV represents a week day class in religion:

> Four hundred children of grades three to six come to Miss Teed, the week day teacher of religion, once a week for an hour and twenty minutes. Ten minutes are allowed at the beginning and end of each period for going and coming between Humphrey School and the Church of the Redeemer, where the classes are held. The lesson was reported as "teaching by precept and story."
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> This is apparently as teacher-centered as any teaching could well be. The children are asked to make an exhibit for the teacher, to say verses to the teacher, to be quiet for the teacher. Her stars have been taken. Her table of boys will be the quiet table. She will have leaders and traffic officers.[36]

Summary of Cases I, II, III, and IV. In cases I and II children lived and functioned as religious individuals. In cases III and IV children talked about "virtues and vices." In cases I and II the teaching situation, in the classroom was continuous with out-of school situations, while in cases III and IV "real living seemed to stop when the pupils entered the classroom."

The authors have much to say about the inadequate preparation of the teachers for the type of teaching they are doing. "It seems apparent that unless there are fundamental changes in methods now used to prepare teachers of religion for their actual work with children, substantial progress is not to be expected as the result of reconstruction in theory."[37]

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36 Hartshorne and Lotz, p. 132.
37 op. cit., pp. 294,295.

Although the study made by Hartshorne and Lotz was published in 1932, later studies, as will be observed, indicate that progress in training teachers and leaders of religious education has been slow.

VII. QUALIFICATIONS OF TEACHERS OF RELIGIOUS EDUCATION OF THE ELEMENTARY GRADE LEVEL

Christian education within the church. "It is widely assumed that education without religion," said Vieth, "is not fair either to religion or the children, or the future of the state itself. It is accepted by almost all churches that Christian education is basic to their purpose and work."[38]

Recognizing that the protestant churches have developed an extensive program of Christian education, Vieth continues:

> This total program includes such separate strands as the Sunday school, the weekday church school, the summer conference, and Christian literature. But there is a growing feeling that no one of these, or all of them taken together, constitutes an adequate program. It is the church itself which must be the chief Christian educator, and these separate agencies will achieve their ends only to the extent that they are a part and parcel of the whole church in its faith and life.[39]

Murch seems to feel that the church school, as it is organized and conducted, has no clear cut objective in its teaching program. Church school teachers are poorly equipped

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[38] Paul H. Vieth, The Church and Christian Education (St. Louis: The Bethany Press, 1947), p. 20.

[39] Ibid., p. 21.

by training and teaching experience to teach children. Church school teachers should be as well trained as public school teachers, according to Murch.[40]

Educational qualifications and experience. Heim has made a comparison of church school teachers and public school teachers in training and experience. He said:

> Regarding general education in the secular schools, the Indiana Survey found that the average worker had had eleven years of schooling with 39 per cent having had less than ten years. Unless the statistics have changed markedly, the average Sunday Church School worker has scarcely completed high school.[41]

Religious educators agree that "Teachers of religion need the same scientific and sympathetic knowledge of children as do public school teachers."[42]

The majority of teachers of the elementary grades have had special training in such courses as methods of teaching, with observation and practice teaching under supervision; educational psychology, or child psychology or both; tests and measurements; elementary curricula, with a total of at least 18 semester hours of professional

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[40] James DeForest Murch, The Sunday School Handbook (Cincinnati: Standard Publishing Company, 1943), p. 15.

[41] Ralph D. Heim, Leading a Sunday Church School (Philadelphia: The Muhlenberg Press, 1950), p. 115.

[42] John Elbert Stout, Organization and Administration of Religious Education (New York: The Abingdon Press, 1922), p. 32.

training required in most states for a certificate to teach.[43]

Heim stresses the importance for church school teachers of professional training equalling that of public school teachers. "Many Sunday Church School workers are public school people. These have had various courses in general education and usually some study of psychology, principles and philosophy of education and methods of teaching."[44]

It is unfortunate that many Christian elementary teachers in the public schools are not equipped in Bible training and church curricula for teaching in church schools. The church school equipment, the short teaching periods, problems of discipline, and the lack of supervision create problems that make it difficult to attract superior teachers of this type. The gulf between religious education and secular education adds to the problem of harmonizing different points of view for teacher preparation.[45]

Churches, Bible institutes and seminaries should cooperate in training teachers for efficient service in Christian education.

The Indiana Survey considered the preparation of

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[43] John C. Almack and Albert R. Lang, Problems of the Teaching Profession (New York: Houghton Mifflin Company, 1925), pp. 32-34.

[44] Ralph D. Heim, op. cit., p. 115.

[45] Mildred Moody Eakin and Frank Eakin, op. cit., pp. 144-145.

about 2,000 workers in 250 typical Sunday Church Schools visited in the state.

> Findings showed that a great majority of the workers were not specifically trained for their task in any way. While one-fourth held public school teaching certificates, next to none of those or any others had taken professional courses in religious education. Very few had ever read a professional book....Only one hundred twenty-five of the total number had graduated from leadership school in twenty-one years; only eighty three were enrolled then; and only twenty-eight were studying in the leadership classes of the churches.[46]

Agencies for training church school workers. Heim mentions two kinds of efforts for the improvement of church school workers, namely, programs of preparation for those who have not yet begun their work, and means for workers already in service to develop themselves.[47]

He names various agencies for training church school workers, such as religious conferences, conventions, institutes, summer assemblies, summer camps, and summer schools; most colleges, seminaries, training schools, Christian education departments in colleges; home study or correspondence courses; The Standard Leadership Curriculum, with three levels of courses, namely, First, Second, and Third Series. Other agencies mentioned are the local church and its

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[46] Ralph D. Heim, op. cit., p. 130.
[47] Ibid., p. 131.

program for training leaders, and individuals such as supervisors and personal workers in evangelism.[48]

First Series Courses of the Standard Leadership Training Program are designed for beginning students and young Christian workers. Course Cards are issued to each student upon the completion of a course of five class sessions. A Second Series Class for which a Course Card is issued requires an instructor who is accredited by the Division of Christian Education of recognized authority. For a Third Certificate of Progress the student should have completed a combination of both First and Second Series Courses.[49]

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[48] Ibid., pp. 131-147.
[49] Loc. cit.

CHAPTER V

SUMMARY AND CONCLUSION

Summary. As indicated in Chapter I, the purpose of this study was (1) to appraise children's religious concepts as these are discussed in literature dealing with the child's religious experience; (2) to discuss the psychology of the various levels of childhood, keeping in mind teaching of religion; and (3) to indicate the Christian teacher's responsibility in guiding the child according to the standard of evangelical Christianity. The study was limited chiefly to the elementary school child of the primary and the intermediate grades. The purpose of the study, its scope, and definition of terms used were explained in this introductory chapter.

Chapter II presents a historical sketch of psychological literature as it bears on religious experience. It tries to point out the difference between the Christian religion, which is from within, and other religions, which are from without. Several of the leading schools and theories of psychology are discussed. Among other things it also points out that the so-called "social gospel" and New Testament Christianity differ widely; that writers have stressed true and false conceptions of sin; and that there have been widely divergent views concerning the significance of prayer.

The data of the psychology of religion is drawn from various psychological investigations, as well as from religious sources. According to Johnson, psychology has used the following methods of investigations: the subjective method; the objective method; and the synoptic method. The recent trend is toward the objective method.

The psychology of different age levels is discussed in Chapter III. The common emotional patterns of children are here considered, such as fear, anger, worry, jealousy, and affection. Some of the chief causes of emotional disturbances are pointed out.

Many factors influence emotionality of children, such as fatigue, poor health, time of day, parental attitudes toward children, and environment. It is stated that one of the most important factors influencing the emotionality of the child is his social environment, which includes home, church, school, and community. Psychology has made great contributions in working out standards for physical, mental, moral, social, and emotional development for children of different age levels. Too little has been said, however, about the child's spiritual development.

As the child increases in knowledge and experience, there is an increase in his ability to reason and to solve problems. It is assumed in Chapter III that a child of average intelligence can be led to Christ even from the age of six. If the average child with a chronological age of

six and a mental age of six is sufficiently mature mentally to understand the doctrine of salvation by grace through faith, the child age four with a mental age of six is mentally mature enough to be saved. More stress should be put on the mental age of the child rather than on the chronological age.

In teaching Christian education, as is pointed out in Chapter IV, the aim should be to lead pupils to a knowledge of God's will for them; to lead each pupil to an acceptance of Jesus Christ as his personal Savior; to develop a Christian character, which will be expressed through worship, right living, and efficient service. It is shown that there are many liberal teachers who do not believe in the type of teaching and living recommended by evangelical Christians. Various studies have shown that many teachers in church schools and in other types of schools are poorly equipped by training and teaching experience for teaching Christian education, particularly at the elementary grade level.

Conclusion. This study has attempted to show that although valuable literature is available in the field of religious education, much of the experimental evidence on the psychology of religion needs more scientific support than seems available at present. Many of the leaders in

this field deny the true evangelical standards of Christianity, such as have been used as criteria in this study.

A study of the literature on the psychology of religion has revealed certain trends such as these: the fact that the majority of the writers are exponents of the type of education that originated with Rousseau; the belief that the child is born religious, or has definite tendencies toward religion; and the idea that the child's religion is an intimate phase of his social consciousness. There has been a tendency, especially with modern liberals, to refrain from indoctrination with Christian concepts. This trend harmonizes with pragmatic philosophy of the progressive education type, which has no place for Christian education.

Christian education needs better trained teachers who know the Bible as the inspired Word of God and who are in agreement with the fundamental doctrines of evangelical Christianity. Teachers need more opportunities to observe good teaching in Christian institutions, church schools and in evangelical work with children.

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